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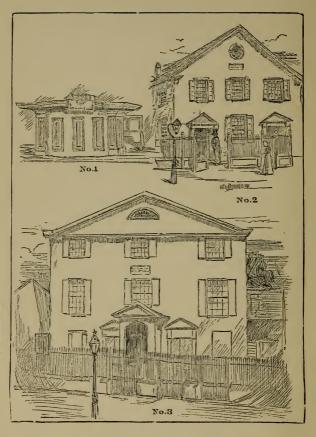
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NO. I-THE PULPIT USED BY RICHARD ALLEN

NO. 2-THE OLD CHURCH IN WHICH RICHARD ALLEN PREACHED.

NO. 3-THE PRESENT BIG BETHEL.

AN OUTLINE

OF OUR

HISTORY AND GOVERNMENT

FOR

AFRICAN METHODIST CHURCHMEN.

MINISTERIAL AND LAY.

In Catechetical Form.

TWO PARTS WITH APPENDIX.

BY

B. T. TANNER, D.D.

Author of "Apology for African Methodism," "Is the Negro Cursed?"
"The Negro's Origin," "The Negro: African and American."

INTRODUCTION

By B. F. LEE, D. D.

President of Wilberforce University.

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1884.

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BY B. T. TANNER.

DEDICATORY.

TO THE

MEN AND THE WOMEN

OF THE

AFRICAN METHODIST EPISCOPAL CHURCH

WHO HAVE FIRMLY RESOLVED

GOD HELPING THEM

TO MAKE THIS "OUR FATHER'S CHURCH"

YET MORE ACCEPTABLE TO GOD

AND PRECIOUS TO MEN

THE AUTHOR HAS THE HIGH PRIVILEGE

OF DEDICATING THIS

VOLUME

OUR FATHERS' CHURCH.

We are the children of the Church Our mothers reared by prayer, The Church our fathers fortified By faith and manly care.

CHORUS :--

Our fathers' Church, our mothers' Church— Is just the Church for me; Our fathers' Church, our mothers' Church— Mine evermore shall be.

Strong are its massive gates and wide, Its walls a tow ring pile; Alike impregnable to all Who would its courts defile.

Num'rous its people as the stars, As pledged in days of old; And will be as the countless sand, A number yet untold.

And stirred it is by lofty aims,
Of love t'ward man and God,
And will be till the world accepts
Messiah's staff and rod.

How glorious then this heritage, Burdened with storied wealth, Enriching us and all mankind With life, and peace, and health.

Already in our youthful days
We children prize the gift
That comes with gracious promises,
Our trodden race t'-uplift.

As gathered on this Children's Day
We at its altars vow,
To mark its bulwarks, tell its towers,
And hold our place as now.

PREFACE.

Conversing with Bishop James A. Shorter not many months ago, the subject of Church troubles presented itself, as the Bishop unfortunately had one of these sad episodes upon his hand at the time.

"I am persuaded," we remarked to this real father in God, "that not a few of these troubles find their occasion in the prevailing ignorance of a very large per centage of our people concerning both the history and the government of our Church." His ready response was: "There is nothing truer than that." To have the reader acquiesce, it is only necessary for him to call to mind how we, in common with all Methodist bodies, fill up our ranks. Unlike the methods adopted by other churches, those of the Methodist faith may really be said to largely fill up their ranks from the hedges and highways of life. When the revival seine is cast into the sea, how true is it that we bring up all manner of fish. Hitherto our fault has been that we have seemed to act upon the idea that "getting religion" and "accepting Methodism" was one and the same thing. Now it should never be forgotten that the two are perfectly distinct. Religion comes of faith; Methodism of reason. We embrace religion at the command of God; we accept Methodism as the result of an intelligent persuasion that it suits us better than any other form presented. We are supposing, of course, normal methods to be in force. But we scarcely need say that in, probably, the majority of cases, they are not in force among us. God indeed converts the soul; but when it comes to an acceptance of Methodism, without possibly reading its creed, its rules and regulations, our people join. That they should after find portions of it that they do not like is nothing strange. The fault is both with them and with us. They should first have known to what they were subscribing, while we should have insisted upon them knowing.

All that we have written above, in one way or another, was embraced in that talk we had with the venerable Bishop of the Third Episcopal District; at the conclusion of which we said: "Bishop, we are minded to write a catechism in which the history and government of our Church will appear." He answered: "I wish you would." The next day found us at work; and a recollection of the fact that the laymen of the Church, through their intelligent and loyal representative, John A. Sims, of Washington City, at the General Conference of 1876, asked for just such a book as we now assume to make, kept us at it until the work was done.

And yet, we must confess that this "Outline" is altogether larger than we proposed making it when we began. We may be said to have overshot the mark. We had intended to have addressed ourselves chiefly to the "Children of the Church"; but, lo and behold, we have reached the men and the women. But let not the little ones get out of heart. They shall have an abridgment of this, in the shape of a catechism, in which they too may learn of the Church's rise and progress, and also of its present; for we expect great things of them in the future.

B. T. T., 2908 W. Park Avenue.

PHILADELPHIA, 14th December, 1883.

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INTRODUCTION.

"Remember the days of old, consider the years of many generations."
"For inquire, I pray thee, of the former age, and prepare thyself for the search of their fathers."

Every educational, reformatory, benevolent or religious association must be prepared to answer questions concerning its origin, tenets, aims, accomplishments and genius of government, from time to time, in order to self-culture and intelligent, effectual co-operation with similar bodies. These replies must be clear, comprehensive, true and earnest. They must be written, not dependent upon oral tradition, for it is written history alone that unifies and conserves the true characteristics of associations, races and nations. Tradition speaks with a thousand tongues from as many standpoints; well written history collects from the thousand minds, arranges in the light of philosophy and returns to the multitude, receiving their sanction and confidence.

Thus written history becomes one of the most potent educational agencies. It is true, there is a time to write and a time to refrain from writing, a proper stand-point and an improper one, a competent and an incompetent pen. The collater of annals may begin early, but history is presented to the world with greater force when facts of worth, attractiveness and beneficence have been accomplished. This does not favor tardiness; writing too long deferred is liable to as fruitful and numerous

evils as that executed prematurely.

No other man, other things being equal, is so well adapted to the writing of a people's history as the one who is connected with it. Provided, always, that he be in a position to *know* whereof he writes. There is far less danger to the Connection resulting from *favorable* prejudice than from scattered fragmentary writings by those who write in the especial interest of *their* sects, or for *general* purposes.

The history of Methodism in all its variety abounds

in the most highly interesting religious phenomena; none is more attractive, interesting or worthy than the African Methodist. Born of the necessities resulting from religious caste, the inconveniences of poverty and the embarrassments of illiteracy, it was thrown at once upon the courage of faith and the declarations of God: "The eternal God is thy refuge, and underneath are His everlasting arms." "Lo I am with you." "The little one has become a thousand," the blacksmith shop a glorious temple and the outcast a dweller in goodly tents.

Nearly every State and territory is dotted with its temples, taught by its ministry and strengthened by its laity. Men of culture as well as religion, and educated intellect as well as nervous emotionality are found in its communion. Noble women grace its chapels and instruct in its homes and schools. A fair share of the educational work of the colored Americans is performed by the A. M. E. Church. From its publishing house goes weekly a clear, very interesting and instructive paper, besides books whose authors are members of the Church that manages the Publishing house.

The Sunday-school Union, organized since the General Conference of 1880, is accomplishing all that could be expected in so short a time. The Missionary society has fairly established a mission in Hayti, which has made an impressive history in the past five years. I say impressive because its course has been one that will fix a high appreciation in the Haytien mind and character.

In the light of these facts it is not only important, but absolutely obligatory that the history of the A. M. E. Church be written now. Hence "The Outline of Our History and Government," which will serve its time, but will doubtless be succeeded by a more elaborate work in due time. Within the next decade this volume will find its way to thousands of homes and millions of readers, encouraging the faithful, enlightening the uninformed and placing the Church which it represents before the world in a more favorable light than it has occupied in the past.

Part I, will show what has been done, our successes

and failures, enabling the prudent so to shape, and the leaders so to direct the Church in the future that the number of successes shall increase and that of failures decrease rapidly. The generation now about to enter upon the stage of activity will have data by means of which to render this branch of the vine glorious and this gate of the temple the beautiful gate; provided they do their part as well as they will learn that the fathers have done. Those who write and speak concerning religious denominations will collect truths from this book which cannot be collected elsewhere. The incorrect writers of the past will stand corrected, and the future historian will start from a higher and a brighter plane.

'Part II, is as necessary and as opportune as Part I. There are many, both within and outside of our Church, who do not know but the *significant A* in our title includes all there is to distinguish us from any other M. E.s, but this is a mistake. There are other characteriscics than those included in the term 'African.' They are few, it is true, but are just such as have grown out of suggestions of our forming life. It may be shown, doubtless, that in some respects we are *more Methodistic* and in others *more episcopal* than many of our sister M. E's.

The strength of the government that has had the solution of problems that have caused others to exercise a vacillating, uncertain policy on the one hand, and a very incorrect and imperfect one on the other, must depend upon some qualities that are wanting in other

governments.

It is simply marvelous, that in the A. M. E. Church government "by the people" has been maintained for more than seventy years in the very face of those who have denied the competency of the colored American to govern; and still more marvelous that they do not

yield to the logic of all these years.

To a people whose circumstances are what ours have been, and are, no other form of Church government is better adapted than the Episcopal as modified by "Methodist;" of these none better than that modified by "African." The hand of God is seen as clearly in the development of our government as in that of our history.

The government of the A. M. E. Church is "neither republican nor democratic;" autocratic nor "theocratic," it is *African Methodist Episcopal*, having features and combinations not found in any other in the United States.

There are now tendencies on the part of our throbbing, earnest, active workers, to introduce into our government certain elements that have been active for years in others, but we should study well our divergencies from other religious bodies as well as our similarities to them as we have done in the past, before adopting their methods upon the argument that what gives success to one will give it to all others; what is adapted to one variety of men is also fitted to every other variety. It is one of Bishop Payne's apt and impressive expressions: "Distinctions create differences." Our future, I trust, will find us acting as we have done generally hitherto; as duty leads, duty evident from our want and ability, God's providence and direction. May the "Outline of Our History and Government" give us the ability to shun the disastrous mistakes of the past, and increase by a thousand fold the many right acts which God has led us to perform.

May this little volume enlighten our thousands of strong, intelligent youths of both sexes, that, knowing our accomplishments, seeing our possibilities they may help bear our responsibilities, giving their aid to an organization whose future usefulness and growth must depend upon the strong moral and intellectual character which we bear, so far as men are concerned. Let the long, severe and faithful struggle of seventy years assure them that it is better to work together and "together with God for good," than to go where intellectual culture is much higher, but the opportunities to develop

their intellect much fewer.

The future A. M. E. Church will occupy a closer, and more effectual relationship with the religious world than the past has done. God bless the author, the "Outline" and the A. M. E. Church. May his blessings be as large to all the Church of our Lord Jesus.

OUTLINES OF HISTORY.

PART I.

HISTORICAL.

CHAPTER I.

GENERAL MEMBERSHIP.

Question 1. Of what Church are you a member?

Answer. Of the African Methodist Episcopal Church,

2. Are you really a member of it? I am.

3. What do I understand you to say?

You understand me to say, that having been baptized, and, I trust, forgiven of my sins both hereditary and actual, I thereby became a member of this Church; and my prayer is, that I may ever remain in the number of God's faithful and elect children.

- 4. Why do you prefer membership in this Church? Because I think it the best.
- 5. Do you think it better than the Baptist Church, or the Presbyterian, or the Episcopal, or the Catholic?

It is better to me; or else I would not belong to it.

6. Do you think every person should belong to the church that seems the best to him?

I certainly do.

7. Would you belong to some other church if you thought it were better than the African Methodist Episcopal?

Most certainly. Not to do so would be wrong.

8. Is a person morally bound to belong to the church he conceives to be the best?

If I understand it aright, he is.

9. What is your understanding?

My understanding is that the church to which one belongs is accepted by him as the best phase of the Christian religion—at least, it is the best to him; and in such matters one is bound to accept the best. Am I right?

Io. I think you are. And now allow me to say, I am glad to see that you have such clear ideas. Among too many it is otherwise. They think that one church is just as good as another. This is true in a general way. And yet, as you have said, the church one belongs to must seem better to him than any other. Unless he believes this, he is not prepared to do his duty by it. And it is just here that so many persons give trouble. Without any clear views of their duty or the nature of the relation they sustain to the church they join, they do not hesitate to make trouble. This will not be so with you; will it?

It will not; for beside the understanding I have, I remember that the Scriptures teach me where-soever I am to be "subject to the powers that be."

II. In plain words, what does that teaching of Scripture mean?

It means, as it relates to the matter under consideration, that while I acknowledge membership in a church, I am bound to submit to its laws and regulations.

12. But suppose one does not like them, can he not labor to have them changed?

Yes, providing he takes the methods which the

church has ordained.

13. But suppose he do not succeed, what then? It is his right then to withdraw and go to the church that pleases him better.

14. But if he do not wish to withdraw, what? Why, he can remain, but he must be quiet.

15. What, be quiet, if he think the church is

wrong?

Certainly. He should remember that while he thinks it wrong, scores and hundreds think it right; and it is wicked in him to disturb their peace.

CHAPTER II.

ORGANIZATION.

Question I. You say you are a member of the African Methodist Episcopal Church?

Answer. I do.

2. When was that Church organized? In the month of April, 1816.

3. Where at?

At Philadelphia, Penna.

4. By whom?

By Kichard Allen.

5. Was he alone?

No; there were fifteen others.

6. Can you name them?

I can: Jacob Tapsico, Clayton Durham, James Champion, and Thomas Webster of Philadelphia; Daniel Coker, Richard Williams, Henry Harden, Stephen Hill, Edward Williamson and Richard Gailliard of Baltimore; Peter Spencer of Wilmington, Del.; Jacob Marsh, Edward Jackson and William Andrews of Attleborough, Penna.; and Reuben Cuff of Salem, N. J.

- 7. Why did these men organize a new Church? Because, as they tell us, of unkind treatment by the white brethren.
- 8. To the white brethren of what Church does this refer?

Of the Methodist Episcopal Church.

9. Can you tell me in what that unkind treatment consisted?

In pulling them off their knees while at prayer.

10. In anything else?

Yes: in compelling them to take the back seats, and insisting upon their going to the gallery.

- 11. What else do our fathers say in regard to this?
- "For these and various other acts of unchristian conduct, we consider it our duty to devise a plan in order to build a house of our own to worship God under our own vine and fig tree." [But see the full statement they made as given in Supplement.]

12. Was this done?

It was.

13. What house was built? Bethel in Philadelphia.

14. Did they really build a house?

No, they purchased an old blacksmith shop, and had it removed to their ground on Sixth Street.

15. How much did they pay for it? About thirty-five dollars (£7 10).

16. When did all this happen?,

About the year 1787.

17. What were they doing from the year 1787 to 1816, when, you tell me, they finally organized? They were defending themselves, as best they

could, against the many oppositions they met.

18. Did God raise them up friends among the white people?

He did.

19. Who were they?

Dr. Benjamin Rush, Mr. R. Ralston, Bishop White, Wm. McKean, Richard Mosely and Jupiter Gibson who joined them.

20. Who was Bishop White?

The first Protestant Episcopal Bishop of the country.

21. Did Bishop White ordain Richard Allen to

be Bishop?

No. Richard Allen was ordained by Bishop Asbury of the Methodist Episcopal Church; and seventeen years after he was ordained a Bishop by five regularly ordained ministers; among them was Absalom Jones, whom Bishop White had previously ordained an elder or priest.

22. How should we feel toward the Church and

the men who oppressed our fathers?

While the Church itself survives, the men themselves are dead; and we should only think kindly of the dead.

23. How about their children?

The children are responsible only for themselves. If they act like Christians, we must love them.

CHAPTER III.

FIRST CONFERENCES.

Question 1. Where was the First Annual Conference after the organization held?

Answer. In Philadelphia.

2. In what year? The year 1817.

3. Can you tell me anything about it?

I cannot; for both the manuscript and printed minutes are lost.

4. What does Bishop Payne, in his Semi-Centenary, say as to the preachers of this Conference?

His words are: "Tradition says that besides Bishop Allen, Rev. William Paul Quinn, Rev. Jacob Tapsico and Rev. Clayton Durham were the only itinerants in the Philadelphia District."

5. Did the colored people of any other city unite with them?

Yes, sir. Those of Baltimore, Maryland.

- 6. When did these hold a Conference? In the year 1818.
- 7. What can be said of the minutes of their doings? Bishop Payne has the manuscript copy of them in his possession.
- 8. Who were the travelling preachers of that Conference?

Rev. Daniel Coker, Rev. Richard Williams and Rev. Charles Pierce.

9. During the first year, then, of our Church's existence, how many itinerant preachers were there?

Only seven: three in Baltimore, and four in Philadelphia.

10. How many members were there at the time of organization?

Bishop Payne says, Philadelphia had 4,000.

11. A list of the members of Bethel Church, Philadelphia, Nov. 3, 1794, gives the names of how many members?

One hundred and eight.

12. What is said to have been the total membership at the same time?

One thousand and seventy-one.

13. How many had Baltimore in 1818? Baltimore had 1060 members.

14. What is said to have been the membership of New York about this time?

It is said to have had about 700 members.

15. Attleborough had three delegates in the Convention of 1816. Where is Attleborough?

It is in Bucks County, Pa., forty miles north of

Philadelphia.

16. How many members were here at the time of the Convention?

This cannot be definitely known. According to documents, in July, 1822, Rev. James Johnson was preacher, Scipio Brown treasurer, and John Miller and Samuel Anderson were stewards. The class book for the year 1827 gives the names of thirty-two persons.

17. What do these documents show as to moneys? They show the stewards of the church at Attleborough to have paid: July 8, 1822, \$1.31; July 21, \$1.62; July 29, \$2.80.

18. What may we therefore conclude?

That while Attleborough had but few members they were very energetic.

19. What may be said of Attleborough now?

It now forms one of the preaching places of the Langhorne circuit, Philadelphia Conference.

CHAPTER IV.

METHODISTS-DISCIPLINE-HYMN BOOK.

Question 1. Your Church, then, was organized in 1816, was it?

Answer. It was.

2. Upon what form of government did they agree?

The Methodist form.

3. Were they invited to become other than Methodists?

They were.

4. What?

Épiscopalians.

5. What did Richard Allen say?

He says: "I told them I could not accept their offer, as I was a Methodist. I was indebted to the Methodists under God for what little religion I had. Being convinced that they were the people of God, I informed them that I could not be anything else but a Methodist."

6. Had Richard Allen joined the Episcopalians as he was invited to do, is it likely the people would have followed him?

It is; such was the great influence he possessed.

7. In deciding to become Methodists, what did they do?

They simply adopted the Discipline containing the doctrine and laws of the Methodist Episcopal Church.

8. What do they say?

I quote their own words. "We do acquiesce

and accord with the Rules of the Methodist Episcopal Church for our Church government and discipline, and with her creeds and articles for our faith."

9. Was this the wisest thing for them to have done?

Under the circumstances I think it was.

10. Why so?

The Discipline as a whole was written by very learned and very godly men, and they could not hope to better it.

11. What did they do for a hymn book?

Bishop Allen, with such assistance as he could command, compiled one.

12. When was this done?

Immediately after the organization.

13. What did Bishop Allen say concerning it?

Addressing the members of the newly organized Church, he says: "Having become a distinct and separate body of people, there is no collection of hymns we could with propriety adopt. However, we have for some time been collecting materials for the present work; and we trust the result of our labor will receive the sanction of the congregations under our charge." Also he said: "It may be proper to inform the congregations that our Hymn Book is designed to supersede those hitherto used among us."

14. But does not what you tell me of the hymn book contradict what Bishop Payne says in his Semi-Centenary?

By no means. The words of the Bishop are: "We find not so much as an allusion to the publi-

cation of a hymn book."

15. Where then did you find what you have said?

I find it in the second edition of the hymn book itself.

16. Of what date is this second edition? Of the year 1827.

17. When was the first edition printed?

As I have said, it must have been immediately after their organization.

CHAPTER V.

GENERAL CONFERENCES HELD.

Question I. How many General Conferences have been held?

Answer. Sixteen.

2. How is it that we hear persons speak of the last one as the Seventeenth General Conference?

Such persons account the Convention of 1816 a

General Conference.

3. Is this correct? I think not.

4. Why so?

It was simply a Convention to organize the Church, and in so doing to really decide whether it would have a General Conference or anything else. A thing cannot be said to exist before it is decided upon.

5. Do you think you are correct? I am sure I am, as you can but see.

(A).

6. When and where then was the First General Conference held?

In May, 1820, in Philadelphia.

7. Can you give any information in regard to

this Conference?

I cannot; only that Bishop Allen presided, and one of his boys is said to have acted as secretary. Everything relating to its doings seems to have perished.

(B).

8. When and where was the Second General Conference held?

In May, 1824, at Philadelphia.

9. Can you tell me anything of it?

Only that Bishop Allen presided, and that at the time it was held the church had a membership of 9,888, with fourteen elders, twenty-six deacons, and a hundred and one (101) licentiates, local and itinerant; and had extended as far west as Cincinnati, Ohio.

(C).

10. When and where was the Third General Conference held?

In May, 1828, at Philadelphia.

II. What of it?

It was this Conference that elected Rev. Morris Brown Assistant Bishop to Bishop Allen, who was becoming old and feeble. Reports were heard from Hayti, through the Rev. George Hogarth, who reported the membership there at 72.

(D).

12. When and where was the Fourth General Conference held?

In May, 1832, at Baltimore, Maryland.

13. What have you to say of it?

It was presided over by Bishop Morris Brown,

Bishop Allen having died some fourteen months before it met.

14. Whom did the Bishop have to assist him in presiding?

Rev. Edward Waters.

15. Was it usual for the early bishops to thus make choice of one to assist them?

It was.

16. What Annual Conferences were here represented?

There were four: Baltimore Conference, having as its boundary Baltimore City, Eastern Shore of Maryland, Harrisburg Circuit, Washington City and Piscataway; Philadelphia Conference, including Philadelphia City, Bucks County, Delaware State, East and West Jersey; New York Conference, including New York City, Long Island, New York and Canada; and the Western Conference, including all Pennsylvania west of the Allegheny Mountains and Ohio.

17. What have you to say of the membership of this General Conference?

At the time it was held, there were twenty-five elders and thirty-nine deacons; the majority of whom were doubtless members of this Fourth General Conference.

18. Upon what subjects especially did they legislate?

Upon the allowance of the ministers, whom it allowed if unmarried, eighty dollars per annum and travelling expenses; if married, one hundred and twenty dollars and travelling expenses. The Bishop's allowance was twenty-five dollars for every Conference he held; and pay in proportion to that of the traveling preachers when he traveled in the

interval. Of course it must be known that the Bishops at this time held charges, and often did manual work. It also legislated upon the Book Concern.

19. What was said concerning the pay of the

junior Bishop?

"When the junior Bishop attends the Conferences, at the request of the General Superintendent, his travelling expenses shall be paid."

20. Whom did they elect General Book Steward?

Rev. Joseph M. Corr.

21. Is not this scarcity of information relating to these General Conferences to be regretted?

It certainly is.

22. Nine years after, or in the year 1841, what did Rev. Geo. Hogarth, General Book Steward and

Editor, say?

"The early documents of our Church are much required by us at present. Many important questions are asked of us, which we cannot solve for want of them. Cannot they be gathered together and furnished to us? We hope our brethren who were among the first in laying the foundation of our Church, and continued with her in those days that tried men's souls, will communicate to us all the intelligence they can relative thereto, that we may be able to place before our readers, for their perusal, a historical sketch of the early days of our denomination."

23. Was this done?

I fear not; and for the reason that though he continued the General Book Steward and Editor of the Church for some years, it does not appear that he ever received the kind of information he called for.

24. How do you account for so manifest a ne-

glect?

In two ways it may be accounted for. The first is the low estimate the fathers themselves may be supposed to have put upon what they were doing; as well as the fact that so few of them could write. And yet it is to be hoped when we get the history of the Church which Bishop Payne has been writing, not a little light will be thrown upon those early quadrennial sessions.

25. What makes you think so?

When the Bishop was made historiographer of the Church, the Conferences were authorized to turn over to him what documents they possessed.

26. Did they do this to any large extent?

It is to be hoped they did.

(E.)

27. The Fifth General Conference, when and where?

In May, 1836, at Philadelphia.

28. Who composed this conference?

All the preachers who had travelled two full years at least at the time of holding the General Conference and those of the local order who had been regularly appointed by the Annual Conference; provided they had been licensed two full years; and provided further that the conferences did not elect more than one "for every five nor less than one for every seven members of the Annual Conference."

29. Who presided over it? Bishop Morris Brown.
30. Who was secretary? Rev. Geo. Hogarth.

31. The travelling preachers present, how many? There were sixteen.

32. Will you not name them?

Edward Waters, Richard Williams, Wm. Cornish, John Cornish, Israel Scott, John Charlson, Moses Robinson, Wm. Moore, Jeremiah Miller, Samuel Todd, John Boggs, Richard Robinson, Wm. P. Quinn, Thomas Lawrence, and Samuel G. Clingman.

33. Are these all the members who were present? No: Philadelphia Conference sent as Local Delegates Clayton Durham, Walter Procter, Shadrach Bassett, Sampson Peters and Jeremiah Durham, (5); Baltimore Conference sent Nathaniel Peck, Stephen Smith and Levin Lee, (3); New York Conference sent Louden W. Turpin, George Hogarth and Edmund Cosby (3); and the Pittsburgh or Western Conference sent Abram D. Lewis and George Coleman (2).

34. How many members in all? Twenty-nine.

35. What of the doings of this Conference?

Rev. Edward Waters whom the Bishop had previously chosen to assist him, was elected Bishop.

36. Who was elected General Book Steward? Rev. George Hogarth.

37. Anything else?

Yes, the following resolution was passed: That no preacher hereafter shall be permitted to graduate with ministerial functions, who is and continues to be a member of any Freemason's Lodge.

38. Anything else?

Yes, the Rev. Noah Cannon's book, "The Book of Wisdom," was denounced and forbidden circulation among our people.

39. What was done in regard to the Book Concern?

It was ordered to be located wherever the General Book Steward might reside, with other changes looking to its greater efficiency.

40. What in regard to Mission?

Nothing more than re-enact the chapter relating to it.

41. What was to be the allowance of the Churches' pastors?

Unmarried pastors were to be paid one hundred dollars and travelling expenses; married pastors, one hundred and forty dollars, travelling expenses, board and fuel for family. The pay of the Bishop was three hundred dollars per annum, travelling expenses; and twenty-five dollars for every conference held. As it relates to the pay of the junior Bishop, the law said: "When (he) attends the Conferences at the request of the General Superintendent, his travelling expenses shall be paid."

42. What was the membership of the church then?

The Western Conference reported 1131, Baltimore 2052, Philadelphia 3344, New York 743. Total, 7270.

43. How long was it in session? Nine days.

(F.)

44. When and where was the Sixth General Conference held?

May, 1840, in Baltimore.

45. Who composed this General Conference? Its composition was the same as that of the last General Conference.

46. Who presided at this Conference?
Bishop Morris Brown assisted by Bishop Edward Waters.

47. Who was the secretary? Rev. George Hogarth.

48. What Conferences were represented?
Philadelphia, Baltimore, New York and the Western, Conferences.

49. What is said of the bounds of this Western Conference?

It included "all that part of Pennsylvania, west of the Allegheny Mountains, the state of Ohio, and all places that may hereafter be brought into the Connection west of that longitude."

50. What authority was given the Bishop?

To organize a Conference in Canada and one in the states of Indiana, Illinois and further west, if he see the necessity of so doing.

51. What action was taken in regard to the Book Concern?

It was decided to continue its location in the conference to which the General Book Steward belonged.

52. How was it to be conducted?

By a committee appointed by the Annual Conference in which it was located; said committee to operate in conjunction with the General Book Steward.

53. What resolution was re-affirmed in regard to

authorship?

"No travelling preacher is permitted to write or publish any book or pamphlet without the approbation of the Annual Conference to which he belongs, or a committee chosen by them. It is recommended to the Annual Conference to caution and restrict our preachers from improper publications."

54. What is your opinion of the effect of such a resolution?

It could only be to retard the growth of intelligence, and was therefore most unwise.

55. Was anything done for missions?

Yes, an annual collection, and, if need be, a quarterly collection from all the churches was called for; the result of which was ordered to be lodged in the hands of the stewards, and either sent or brought to the Annual Conference.

56. What annual allowance did this Conference

fix for an unmarried travelling preacher?

One hundred and twenty-five dollars, and his travelling expenses.

57. What for a married travelling preacher? Two hundred dollars and his travelling expenses, with board and fuel for his family.

58. What was to be the pay of the senior

Bishop?

Twenty-five dollars from each Annual Conference that he attends, and his travelling expenses; also five hundred dollars per year, clear of all his travelling expenses.

59. What is said concerning the pay of the

junior Bishop?

If travelling through the Connection at the request of the senior Bishop, if unmarried he was to be paid three hundred dollars per year and travelling expenses.

60. How do you account for the great disparity

between the pay of the Bishops?

It is explained when it is remembered that the junior Bishop was scarcely considered the equal of

the senior, and secondly that Edward Waters always received an appointment, and was scarcely more than an elder in so far as his influence was concerned.

61. What was done in regard to the General Book Steward?

He was allowed one hundred and fifty dollars per year, and six per cent. of his sales.

62. What was the ministerial strength of the

church in 1842?

There were two Bishops, forty-six Elders, fifty-four Deacons, sixty-one Preachers. Of this number sixty-five were Travelling and ninety-eight Local.

63. What have you to say of the membership of

the church in 1842?

It was as follows: Philadelphia Conference 4828; Baltimore 2993; New York 1454; Canada 444; Ohio 2615; Indiana 1194. Total 13,528.

(G.)

64. The Seventh General Conference; when and where was it held?

In May, 1844, at Pittsburgh.

65. How was it composed?

Its composition was the same as the last. All itinerants who had travelled two full years; and one local for every five or seven members of the Annual Conferences.

66. Who presided?

The senior Bishop, Morris Brown.

67. Who were the secretaries?

Revs. M. M. Clark, George Hogarth, and David Ware.

68. What Conferences were represented?

The Philadelphia, the Baltimore, the New York, the Ohio, and the Indiana.

69. How many travelling preachers were present?

Thirty-nine; I could almost wish for space to give the names of these venerable men, but cannot.

70. How many local delegates? Twenty-seven; in all sixty-eight.

71. Will you not take the time just here to tell me something about these local delegates; in all the Conferences they seem to figure so promi-

nently?

Very briefly allow me to say that the organization of our Church was so largely, if not entirely, the work of those who were local preachers in the Methodist Episcopal Church, that for years after, they almost controlled it; in the Philadelphia Annual Conference they at times outnumbered the travelling preachers. But such an abnormal condition of things could not last, and it was gradually changed.

72. Thanks for this piece of information; but tell me something of the doings of this Seventh General Conference?

Oh yes; they met, and the senior Bishop delivered an address which the Conference, we are told, heard "with deep and profound veneration."

73. As we are approaching what might be called modern times, tell me of the committees' constituted will you not?

As in all such bodies, there were quite a number of them. The Committee on Credentials had for its chairman Rev. Stephen Smith; the Committee

on Revision of Discipline had the present Bishop Payne for chairman, who also introduced a resolution relative to the education of the ministry, proposing a course of studies for them previous to their reception.

74. How was this resolution received?

After much discussion a committee of seven were appointed to prepare a course of studies for ministers.

75. Who formed that committee?

Revs. D. A. Payne, H. C. Turner, David Ware, Richard Robinson, Abram D. Lewis, W. R. Revels, and George Weir.

76. Were there any Bishops elected?

Oh, yes. Wm. Paul Quinn.

77. Who was elected General Book Steward? Rev. M. M. Clark.

78. As it relates to the legislation of this confer-

ence, what have you to say?

The legislation of this General Conference was not a little; among it we may be allowed to mention, first, the change it ordered in regard to the composition of this body. For the last three or possibly four General Conferences it had remained substantially the same. This Conference, however, decided that while all itinerant preachers who had travelled two full years should be members, the local delegation should be one regularly licensed local preacher for every four hundred members represented at the previous Annual Conferences.

79. What was done in relation to preachers coming to us from other denominations?

Special provisions were made for their reception.

80. Was any change made in the allowance of the ministry?

Only in regard to the Bishops whose pay was for the first time equalized and was as follows: For holding each conference, \$25.00; if he travelled, that is, if he took no appointment, \$200, per annum, if married, with travelling expenses, board, fuel, and house rent; and \$125,00, if single, with board, etc.

81. What was done in regard to the Book Concern?

The law allowing it to be carried on in the Conference, where the Book Steward was located, was re-enacted. Additional sections were also added, looking to its greater progress. The continuance of the "African Methodist Episcopal Magazine," which the General Book Steward, George Hogarth, had commenced September 1, 1841, was ordered.

82. What was done in regard to missions?

It was ordered that there be established out of the members of the Annual Conferences a Home and Foreign Missionary Society, to be located at Philadelphia. Auxiliary societies were also ordered to be organized among the laymen. "Upon the issuing of this publication," say the men of this Conference, "there shall be taken up annually a collection, throughout the Connection at large, in all our churches and preaching places, for the purpose of raising an outfit for the Bishop's immediate supply, to enable him to occupy all his time in travelling throughout the Connection unencumbered."

83. Was anything said or done in regard to Masonry?

Yes, two petitions from Philadelphia were presented against it, one signed by Richard Barney and twenty-seven others, and one by Jeremiah Miller and fifty-seven others.

84. What action did conference take?

It passed the following: Resolved, that inasmuch as the petitioners did not specify the evils complained of in their prayers for the suppression of Free Masonry, etc., from the ministry of our Church, that said petitions be returned to them again, without any action being taken upon them by this house."

85. What have you to say of this General Conference?

In my opinion this Seventh General Conference is to be looked upon as the most important yet held. More than ever before the members gave evidence of beginning to feel the spirit of the mission of the Church. Strong grounds were taken in favor of temperance, education, the Book Concern and missions. In short, a long step was taken in the right direction. I invite attention especially to the report made by Wm. Paul Quinn, found in the Supplement.

86. How long did it last?

Beginning on Monday, May 6, it adjourned Saturday, May 25.

(H).

87. The Eighth General Conference, when and where was it held?

In May, 1848, at Philadelphia.

88. Who presided?

Bishop Wm. Paul Quinn.

89. Where was Bishop Morris Brown?

At home, sick.

90. Where was Bishop Edward Waters? He had passed away, having died in 1847.

91. Who were the secretaries of this conference?

Revs. M. M. Clark, Alex. W. Wayman and Edward Davis.

92. Other than Philadelphia, Baltimore, New York and Ohio, what new Conference was represented?

The Canadian Conference; in accordance with the decision of the Conference of 1844.

93. How many itinerant delegates were present? Twenty-seven.

94. How many local delegates? Thirty-four; seventy-three in all.

95. What significant vote relating to the local delegates was taken?

Conference by vote made the local delegates of the respective Annual Conferences legal members.

96. Had they not been considered legal before? They had; but their position was so illy defined that it naturally came to be questioned.

97. What have you to say of this Conference? It gave evidence that the current of the Church was still widening and deepening.

98. Upon what general subjects did it act?
Upon the Book Concern, upon the Presiding Eldership, upon Education, and upon Missions.

99. What was decided upon in regard to the Book Concern?

Conference ordered the re-publication of the magazine quarterly, and authorized the publication of a weekly paper, to be called the "Weekly Herald."

100. What was the action in regard to the Presiding Eldership?

Although the committee of which the present Bishop Payne was chairman, made a most lucid report and ably defended the same, it was lost by a vote of thirty-three to forty-eight.

101. What do you think of their action?

I think they made a mistake.

102. What was the action in regard to education? They recommended the propriety of the pastors of our principal churches organizing High Schools wherever the Annual Conferences deemed practicable.

103. What in regard to missions?

They simply adopted the Constitution and By-Laws of the last General Conference, believing, as they say, that "the failure is to be attributed to the officers of the law, and not to the law itself."

104. What was the action, if any, in regard to

Masonry?

A petition similar to the one of the last General Conference was presented by Rev. S. Bassett.

105. What action did the Conference take? On motion of Rev. W. R. Revels, it passed the

following:

"Whereas the petition just read on the subject of Free Masonry is calculated, if acted upon, to lead to a protracted debate; and whereas the Conference has arrived at a late period of its session; and whereas there is yet much business devolving upon us, therefore—

"Resolved, That this General Conference take no

further action on the subject."

106. Was it not this General Conference that au-

thorized the writing of our history?

It was. I quote from the Minutes: "On motion of D. A. Payne that a member of this General Conference be appointed at once to write a history of the Church, and that all the secretaries of the seve-

ral Annual Conferences be and they are hereby requested to furnish the person who may be so appointed with the journals of their Conferences and all other documents relating to the operations of our Connection whenever they are requested, Carried."

107. Was this appointment made?

Though it do not appear in the Minutes of the Conference, yet we learn that the mover, the present Bishop Payne, was so appointed.

108. Were any Bishops elected?

On Thursday, May 9, Conference voted the election of another bishop, but reconsidered their order on May 19.

109. Who was elected General Book Steward? Rev. A. R. Green.

110. Who was to be Editor of the proposed publications?

The General Book Steward, Rev. A. R. Green; with Rev. M. M. Clark and the present Bishop, John M. Brown as associates.

III. What notable protest against the action of the majority was made at this Conference?

I beg to refer you to the Supplement.

112. How long did this Conference last? It began May 1, and adjourned May 21.

113. What was the membership at that time? In 1846 it was 16,190.

(I.)

114. When and where was the Ninth General Conference held?

In May, 1852, at New York.

115. Who presided?

Bishop William Paul Quinn.

116. Who were the secretaries?

Revs. M. M. Clark, A. W. Wayman, and Edward C. Africanus.

117. How many Conferences were represented? Six: Philadelphia, Baltimore, New York, Ohio, Indiana and Canada.

118. How many delegates were present? Ninety-one travelling and forty-eight local delegates.

119. Who preached the opening sermon? Rev. D. A. Payne.

120. Who assisted Bishop Quinn in presiding? Revs. John Cornish, of Philadelphia, and Levin Lee, of Baltimore.

121. Who were elected Bishops at this conference? Revs. Willis Nazrey and D. A. Payne.

122. What did Bishop Nazrey say when first taking the chair?

Bishop Nazrey, on taking the chair, said that he felt grateful to the General Conference for his election to the episcopal office. He believed it was in accordance with Divine Providence, and that his aim should be to so demean his future conduct as to merit the confidence of the ministers and people, and to maintain the dignity of his station.

123. What did Bishop Payne say?

Bishop Payne, on taking the Episcopal chair, said that he felt grateful to the Conference for the appointment to the office to which he had been elected; that he had repeatedly refused to accept the nomination to the office, at the solicitation of his friends, and had even prayed to God that he would take away his life, rather than suffer him to enter the office, if it was not his will; that his intention and aim would be to maintain the govern-

ment, discipline and doctrine of the church; that his object was not men, but principles.

124. Who responded to the Bishop?

Dr. J. J. G. Bias.

125. What did he say?

Addressing himself especially to Bishop Payne, he assured him that the "Conference highly appreciated the sentiments just expressed, and felt confident that, under such principles, the glorious vessel would brave successfully the most violent storm, and be safely guided into the blissful port."

126. What division of the Church did the Bishops for the first time make?

The one indicated in the following address to the Conference:

"Dear Brethren: We, the bench of Bishops, having deliberated, as we believe, with an eye single to God's glory and the welfare of all concerned, have determined to divide the whole field of labor into three Episcopal districts: 1st. The Baltimore and New York Episcopal district; 2nd. The Philadelphia and New England Episcopal district; 3rd. Indiana, Ohio and Canada shall be an Episcopal district. This division is the only one which will balance each other, both as to influence, usefulness and the support of your humble servants in the ministry of our common Lord.

"WM. P. QUINN,
"WILLIS NAZREY,
"DANIEL A. PAYNE."

127. What was the action of the Conference in relation to the Book Concern?

It was removed from Pittsburgh, Pa., where the last General Book Steward resided, and it was brought again to Philadelphia, where it was placed

in the hands of an Editor, a General Book Steward and a Traveling Agent.

128. Who was elected Editor?

Rev. Moulston Madison Clark.

129. Who General Book Steward?

Rev. Wm. T. Catto.

130. Who Traveling Agent?

Rev. Wm. H. Jones.

131. Who were chosen Corresponding Editors of the Christian Recorder?

Revs. Willis Revels, of the Indiana Conference, A. W. Wayman, of the Baltimore Conference, J. R. V. Morgan, of the Baltimore Conference, Edward C. Africanus, and J. P. Campbell, of the New York Conference, Alexander Hemsley, of the Canada Conference, Thos. M. D. Ward, of the New England Conference, and G. W. Johnson, of the Philadelphia Conference.

132. What was done in regard to Missions?
The measures previously adopted were only reaffirmed.

133. Was the Presiding Elder question brought forward at this time?

It was, and on motion of Rev. A. R. Green, it was indefinitely postponed by a vote of 64 to 18.

134. Can you tell me what law was sanctioned in regard to the future composition of the General Conference?

It ordered that in the future one-third of all the preachers who have travelled four full years should be elected members of the General Conference, and when it happened that one-third had not travelled the time designated, the next in order should be eligible.

135. What was done in regard to local ministerial delegates?

It was enacted that one such should be elected by the several Annual Conferences upon nomination of the Quarterly Conference, for every eight hundred members.

136. What distinguished stranger was at this Conference?

The Rev. Chas. Avery, the founder of Avery Institute, Allegheny City, Pa.

137. What else have you to say of this Conference?

Allow me to conclude with the following quotation from the Minutes: "Brother Douglass introduced to the Conference Bro. Lawrence, from New Orleans, who made some appropriate remarks in regard to his mission to Central America, the location of a church in Greytown Del Nor; the great and opening advantages for usefulness in that country, and concluded with an importunate request for the colored people to go to that country."

138. How long did this General Conference last? From the 3d of May to the 20th inclusive.

(J).

139. When and where was the Tenth General Conference held?

In May, 1856, at Cincinnati.

140. Who presided?

Bishops Wm. Paul Quinn, Willis Nazrey, and D. A. Payne.

141. Will you not name the Conferences present, with the number of delegates each had to represent it?

I will: Philadelphia Conference had eighteen

travelling and four local delegates; Baltimore Conference had twelve travelling and six local delegates; New York Conference had nine travelling and two local delegates; Ohio Conference had twenty-two travelling and five local delegates; Canada Conference had seven travelling and two local delegates; Indiana Conference had fourteen travelling and two local delegates; New England Conference had three travelling and one local delegate; and Missouri Conference had four travelling and three local delegates; in all, one hundred and fourteen or, eighty-nine travelling and twenty-five local.

142. Who were elected secretaries of this Conference?

Revs. A. W. Wayman, J. P. Campbell, and G. W. Brodie. J. P. Campbell declined, and J. A. Shorter having received the next highest vote was declared elected.

143. Who read the Episcopal Address? Bishop D. A. Payne.

144. What have you to say of that Address?

It was by far the ablest the Church had ever listened to.

145. What important request did the Rev. H. J. Young make on the afternoon of the third day?

He read a request emanating from the Canada Annual Conference, upon the subject of granting them permission to withdraw and form a separate and independent Church in Canada.

146. What was done with it?

It was referred to a select committee, composed of Revs. John Peck, J. P. Campbell, H. J. Young, John A. Warren, A. R. Green, A. W. Wayman and Dr. J. J. G. Bias.

147. Who made the report of the Book Concern? Rev. J. P. Campbell.

148. How do you account for this?

The broad measures of the last General Conference fell through; the Rev. M. M. Clark having resigned May 23, 1854; also the Revs. Wm. T. Catto and Wm. H. Jones. In the interim, the "powers that be" appointed the Rev. J. P. Campbell to be both Book Steward and Editor.

149. The appeal of Rev. Jeremiah Bowman from the action of the Ohio Annual Conference, that had tried and convicted him for suing a church; what became of it?

The General Conference, by a vote of 12 to 31, refused to reverse the decision of the annual

body.

150. To what action of General Conference did this case lead?

To the Book Committee being empowered to compile and publish a compendium to the administration of the Discipline.

151. Was this ever done?

No, sir.

152. How were the churches of the Connection

faring in the South.

Badly enough; judging from the following, presented by Rev. A. McIntosh; "Whereas, a communication has been received from our Church in New Orleans; therefore,

Resolved, That this General Conference sympathize with our people in New Orleans, and humbly

trust that the day of trial may soon end."

153. What change was made as it relates to the

composition of the General Conference?

The following, offered by Rev. W. R. Revels, was finally adopted: "The General Conference shall be composed of all the travelling preachers who have travelled six full years in our Connection,

and one regularly licensed local preacher or minister of four years' standing, for every eight hundred lay members returned at the previous Annual Conference."

154. What action was taken in regard to the request made by the Canada Conference?

The committee reported the following, which

was adopted:

"Your committee, to whom was referred the petition from Canada Conference, praying for a separate organization, beg leave to report, after having the subject under mature consideration, would therefore set forth several reasons why their request should be granted:—Because all societies, in their organization, in order to receive protection from civil law, must be subject to the government, and recognise the authority which exists. In the present state of things this can not be done by the Canada Conference while they use our form of Discipline (See page 29, sec. 23.). It will, therefore, be clearly seen that the recognition of that article in our Discipline in the province of Canada would be denying all power to that government that has thrown around them the strong arm of protection, which, under any circumstances, would be the case.

Your committee, therefore, are of the opinion that these are good and sufficient reasons why the request should be granted by the General Conference, when we take into consideration the fact that that country, unlike our own, gives full and equal privileges to all its subjects, and is an asylum from the shameful and unrighteous oppression of this government. Your committee, however, would greatly deprecate anything in the division that would have a tendency to sever the union now

existing between the A. M. E. Church of the United States of America and that of the province of Canada, while we recommend the adoption of a book of Discipline in loyalty with it. We therefore recommend that, in order to the continuation of a reciprocity of feeling and interest, a corresponding delegation should exist between the A. M. E. Church in the States and the A. M. E. Church in the province of Canada, who shall fully participate in the deliberations of the several General and Annual Conferences, but not vote. If any of the ministers or members desire to remove from one Connection to the other, they shall be received by certificate, with all their standings, so that a friendly relation may continue between the two Connections. Although they exist under different governments, we shall be bound together by cords never to be broken."

155. What additional resolution was passed?

One authorizing the appointment of a committee of three "to meet the convention in Canada at the organization of the Church there, to learn what connection that Church may desire with the A. M. E. Church, and what participation, if any, it may wish in the Book Concern."

156. Who constituted that committee?

Revs. S. Smith, M. M. Clark, and A. R. Green. 157. Who offered the following resolution, and what came of it?—" Whereas, the members of this General Conference have understood that Bishop Nazrey, one of the Bishops of the A. M. E. church, has removed and settled in Canada, and has taken the oath of allegiance, thereby becoming a citizen of that country: therefore

Resolved, That we, the members of this General Conference, do respectfully ask Bishop Nazrey the following question: Ist. Have you taken up your permanent residence in Canada? 2d. Do you intend to make Canada your future home? 3d. Have you by reason of your oath or otherwise become a subject of that country?"

It was offered by the present Bishop Wayman, and although conference refused to lay it on the table, it gave way to the substitute offered by M.

M. Clark, given in answer to question 162.

158. Whom did the Cincinnati Conference of the Methodist Episcopal Church send to this Conference?

Revs. John F. Wright and Mansfield French.

159. How were these delegates received? With frankness and cordiality.

160. What subject were they delegated to bring to the attention of this Conference?

The subject of education.

161. What extended expression did this General Conference make in regard to slavery?

The following:

1st. That in our Book of Discipline, under page 124, in the Rules, we find the buying and selling of men, women and children, with an intention to en-

slave them, expressly forbidden.

Also, under page 136, we find, in positive terms, the following: "We will not receive any person into our Society as a member who is a slave-holder. Any person, now a member, having slaves, who shall refuse to emancipate them after due notice being given by the preacher in charge, shall be expelled. We are of the opinion that in the above our sentiments as a church are fully expressed. And while we deplore that American slavery exists, we can do no more than pray that God, in His

providence, may hasten the day when equity and justice shall be equally distributed to all mankind, and insist that our laws on that subject be rigidly enforced. We furthermore recommend the passage of the following resolutions:

"Resolved, 1st. That we deprecate the spirit in any professing Christian denomination that would attempt to excuse its ministers from the sin of slaveholding by offering as an apology the example of the Apostolic Church."

"Resolved, 2d. That there is not the most distant likeness between them; for, while the Apostolic Church, in the then existing government, was held in a similar position to the A. M. E. Church, now in government, both apostles and followers were deprived of any protection from the existing laws, much less to vote in making or abolishing them as we are now."

"Resolved, 3d. That while we have no voice in the affairs of this nation, we recommend that both our preachers and people, like Israel of old, do set apart special days of fasting and prayer to Almighty God, that He, in His divine providence, may hasten the day when all oppression shall come to an end, and when the whole earth shall be filled with His glory."

"Resolved, 4th. That while we, as a denomination, have no power, so far as political rights are concerned, but are groaning under the yoke and burden of oppressive laws, we do earnestly recommend the enforcement of our law, as it is, on slavery."

162. What Foreign Missionary fields occupied the attention of this conference?

Western Africa, Central America, and the West Indies.

163. What was done in regard to Western Africa?

On motion of Rev. J. R. V. Morgan it was set off as a mission.

164. Is this all?

No. Conference proceeded to appoint Rev. J. R. V. Morgan to take charge of it.

165. What finally came of it?

Nothing at all—at least to the credit of the Church and the missionary.

166. Was any action taken in regard to the episcopacy, for the Church to be organized in Canada?

There was. On motion of Rev. M. M. Clark, the following was adopted: "Whereas, the General Conference does not feel authorized to give one of its Bishops to that portion of the Connection unsolicited. Therefore, Resolved: That when we shall be solicited for one (if before next General Conference) all our Bishops shall meet three Elders, selected by them, and decide which of the Bishops should serve in Canada, in accordance with the wishes of the Canadian Church."

167. What further action was taken in regard to this matter?

The Bishops were requested to appoint the time of holding the convention, as well as be present themselves; also to notify the preachers of that Conference of the same, requesting the members of each circuit and station in Canada to elect one delegate to the convention.

168. What pay did this conference provide for

the Bishops?

Two hundred dollars, with board for wife and children, under twelve years of age, house-rent, fuel, and travelling expenses.

169. What for married travelling preachers? The same as was paid to the Bishops.

170. What for unmarried travelling preachers? Seventy-five dollars per annum less.

171. The question of Presiding Elders, what came of it?

On recommendation of the committee it was indefinitely postponed.

172. What resolution was proposed by the present Bishop Shorter in regard to churches, and

adopted by the General Conference?

The following: "After such dedication, no minister having the charge of any of our churches, shall allow them to be used for any other purpose than for the glory of God; and any minister suffering the violation of this law shall be deemed guilty of grossly improper conduct, and may be suspended according to the decision of the Annual Conference.

173. What was the action of the Conference in regard to the Book Concern?

It was ordered to be permanently located in Philadelphia, and given to one man to conduct (in conjunction with a committee), who should be both editor and General Book Steward.

174. Was anything special done for the cause of missions?

There was not. On the contrary, Conference failed to re-enact that portion of the old provision which called for an immediate "collection throughout the Connection."

175. Who was elected General Book Steward and Editor?

The present Bishop, Jabez P. Campbell.

176. What business resolution did he offer which the conference endorsed?

The following: "Resolved, That any person who will deposit money with the Book Concern, to the amount of ten dollars, shall receive six per cent. for the use of his money, the principal of which shall be refunded to him on demand after remaining in the fund one year."

177. How long did this conference last? From May 5th to May 21st, inclusive.

(K.)

178. When and where was the Eleventh General Conference held?

In May, 1860, at Pittsburgh.

179. Who presided?

Bishops William Paul Quinn, Willis Nazrey and D. A. Payne.

180. Who were the secretaries?

Revs. A. W. Wayman and A. McIntosh.

181. How many Annual Conferences were represented?

Seven: Philadelphia, Baltimore, New York, Ohio, Indiana, New England and Missouri.

182. What had become of the Canada Conference?

As we have already learned, it had been granted an independent relation, and was now known as the British Methodist Episcopal Church.

ORGANIZATION OF THE B. M. E. CHURCH.

183. Will you not just here tell me something of the convention which was to meet according to the provision of the last General Conference, and organize this new ecclesiastical body?

I will.

184. When and where did it meet?

In Chatham, Province of Ontario, Sep. 29, 1856.

185. How many members and delegates were

there present?

Twenty-four; including the three bishops: Wm. Paul Quinn, Willis Nazrey and D. A. Payne.

186. Who were the delegates from the A. M. E. Church?

Revs. Stephen Smith, A. R. Green and Elisha Weaver; this last appeared as proxy for M. M. Clark.

187. Were there any others? Yes; seven honorary members.

188. Who presided over the convention?

Rev. Samuel H. Brown, the oldest Elder connected with the Church.

189. Who was the secretary?

Rev. George W. Brodie.

190. On motion of Rev. W. H. Jones, what reso-

lution was offered and passed?

"That we, the A. M. E. Church in Canada separate from the A. M. E. Church in the United States."

191. What other resolution did Rev. Mr. Jones offer?

"That a committee of five be appointed to report a form of government and the name or title by which we shall hereafter be known."

192. Who composed that committee?

The records only mention four: Revs. W. H. Jones, T. W. Stringer, Wiley Reynolds, and Bishop Willis Nazrey.

193. What was the nature of the report they made?

That the Methodist Episcopal form of government be accepted, and that the title be The British Methodist Episcopal Church.

194. What was done with this report? It was received and adopted.

195. As it relates to a Discipline, what was done? That of the mother Church was accepted in so far as it harmonized with the new condition of things; where it was necessary, changes were made.

196. Who greatly assisted them in making these

changes, especially Article XXIII?

Bishop D. A. Payne.

197. What did they do for a hymn book?

They accepted the one already in use; to wit: the A. M. E. hymn book.

198. Rev. W. H. Jones having moved for the election of a Bishop, who was unanimously chosen? Rev. Willis Nazrey.

199. In view of this fact, what resolution did the secretary, Rev. G. W. Brodie offer?

The following:

WHEREAS, we have by a unanimous vote elected to the office of Bishop, the Rev. Willis Nazrey, one of the Bishops of the A. M. E. Church in the United States, to preside over the new organization in Canada, known as the British M. E. Church,

And Whereas, we believe we have fully contemplated the idea and spirit advanced by the Gen-

eral Conference (of the A. M. E. Church),

Therefore, *Resolved*, That in view of the same, we most earnestly solicit the Bench of Bishops and the brethren whom they may select to sit in council with him, to grant us our request."

200. Was this resolution passed? It was

201. What report did Bishop Payne in the name of the Bishops and the brethren make in the afternoon of the same day?

"Having duly considered (the matter we) came to the conclusion to decide that the Rev. Willis Nazrey, one of the Bishops of the A. M. E. Church, shall serve Canada, in accordance with the wishes of the Canadian Church."

202. Whose names are attached to that report? The names of Daniel A. Payne, Richard Warren, Thomas Sunrise and Elisha Weaver—this last, signed himself "in the minority."

203. Did Bishop Nazrey accept the newly proffered seat?

It does not appear that he did directly, for the Rev. S. H. Brown continued to preside.

204. How did the convention seem to regard the matter?

They certainly understood him as accepting the position.

205. What makes you think so?

My reason for thinking so, is, that immediately after the report of Bishop Payne, granting their request, they passed the following resolution, offered by Rev. G. H. Brodie.

Whereas, we have been unprepared to show properly the relation we do wish to sustain to the mother A. M. E. Church in the United States. Therefore, *Resolved*, That we now publicly announce in this convention that we are now prepared to enter into a friendly negotiation with the mother A. M. E. Church in the United States according to the provisions made by the General Conference of the A. M. E. Church.

206. Do you not think that the whole matter should here have ended?

I certainly do; and am surprised that you ask such a question.

207. That is true; and yet you know that the two succeeding General Conferences were greatly distracted in regard to this matter, as you will see further on. But, tell me, how has the new Church fared?

At the time of their organization, there was but one Conference, the Canada, twenty-two ministers and a membership of 1,337. They have now four Conferences; the Ontario, with 35 ministers and 1,392 members; the Nova Scotia, with 17 ministers and 1,279 members; the Bermuda, with 10 ministers and 675 members; and the Demerara, with 24 ministers and 2,000 members; a total, as you see, of 80 ministers and 5,346 members.

208. Who is the present Bishop of it?

Rev. R. R. Dizney.

209. But come; let us return to the Eleventh General Conference—who did you say were the secretaries?

Revs. A. W. Wayman, and A. McIntosh.

210. How many delegates were present?

Seventy-three travelling and twenty-seven local delegates.

211. Who appeared as delegate from the British Methodist Episcopal Church, of the organization of which you have just been speaking?

Rev. Charles H. Pearce.

212. What significant resolution did the present Bishop Wayman offer on the morning of the sec-

ond day?

The following: Whereas it has been reported that there has been a caucus meeting held somewhere within the bounds of this Connection, the object of which was to remove some of the present (Episcopal) incumbents, and create others, therefore

Resolved, That there be a committee of seven judicious men appointed to investigate and re-

port, and that they have power to send for persons and papers and report the same to this Conference.

213. Who were appointed?

Revs. Wm. Moore, Wm. D. W. Schureman, B. L. Brooks, Lewis S. Lewis, John A. Warren, Daniel Winslow, and A. W. Wayman.

214. To what does this refer?

To the Canada matter.

215. What came of the investigation by this committee?

Nothing.

216. Who made the report of the committee ordered by the previous General Conference to attend the Convention called to organize the British M. E. Church?

Rev. A. R. Green.

217. What was the burden of it?

It is a most voluminous document, rehearsing at length all the facts which I have just been giving you. It is wonderfully like everything else connected with this affair. Its assumed ingenuousness will scarcely stand the test of scrutiny.

218. What came of the whole matter, as it relates to Bishop Nazrey?

He continued to exercise Episcopal authority

over the two organizations.

219. What committee was appointed to confer with the General Conference of the M. E. Church?

Revs. J. M. Brown, J. P. Campbell, E. Weaver, T. M. D. Ward, and W. R. Revels.

220. What came of it?

Nothing beyond a friendly correspondence.

221. What came of the proposition to send

Bishop Payne as a delegate to the M. E. General Conference then in session in Buffalo, N. Y.?

It was not carried out.

222. Did not the General Conference vote for it? It did; but the Bishop came to the conclusion that it would be impossible for him to go to the General Conference and return in time to report.

223. Did the promised withdrawal of Bishop Nazrey lead to the election of another Bishop?

It did not.

224. How so?

The remaining Bishops may be said to have wisely put their foot down on the project.

225. How was this?

Let the following correspondence tell:

QUESTION.

Whereas, This General Conference has heard upon the floor the voice of California, saying, "Come over and help us;" and whereas, this Conference has decided that Hayti demands our attention; therefore,

Resolved, That the Bishops be respectfully requested to inform this Conference as early as possible whether they will be able to visit the Pacific coast and Hayti as soon as those places will demand it? and if said visits will in any way prevent them from attending to their Episcopal duties in the Atlantic States? and if so, would it, in their judgment, be advantageous to elect another Bishop, whose duty it shall be to visit the Pacific coast and Hayti as soon as possible, that our cause there may be properly represented?

ANSWERS.

1st. One of the Bishops will, if the means are provided by the churches, spend from eight to ten

months in California within the next year, and will visit that distant field twice within the next four years.

2d. One of them will also visit Hayti if the means are provided.

3d. We do not think that the visit to said places will materially interfere with our Episcopal duties in the Atlantic States.

4th. The visit of one of the Bishops to California and to Hayti, will render it superfluous to ordain a Bishop for the purpose of merely visiting the said places.

(Signed)

WM. PAUL QUINN.
WILLIS NAZREY.
D. A. PAYNE.

226. What action was taken in regard to the Book Concern?

It received not a little attention. No radical changes, however, were made, save as relates to naming an Editor.

227. Who was elected General Book Steward? Rev. Elisha Weaver.

228. Who was elected Editor?

The Bishops were requested to appoint some minister to a charge in Philadelphia who should act as Editor. A corps of Editors was also provided for, including the three Bishops, and one from each Annual Conference.

229. How about missions?

A new constitution was drafted; one that was thought could be worked with greater efficiency.

230. How long did this conference last? It began May 7 and adjourned May 25.

(L.)

231. When and where was the Twelfth General Conference held?

In May, 1864, at Philadelphia.

232. Who composed it?

All the preachers of the Connection who had travelled six full years, and one local preacher for every eight hundred members returned at the previous Annual Conferences.

233. Who presided?

Bishops Wm. Paul Quinn, Willis Nazrey, and D. A. Payne.

234. But had not Bishop Nazrey gone to Canada?

It was so concluded; but the matter was mixed up in such a way as to delay his departure to his new field.

235. Who were the secretaries?

Revs. A. W. Wayman and Æneas McIntosh.

236. How many Conferences were represented? Eight Conferences; California having been added to the number.

237. How many delegates were present?

One hundred and four (104) itinerant members, and thirty (30) local.

238. Who were the delegates from the B. M. E. Church of Canada?

Revs. Wm. H. Jones, Walter Hawkins, R. R. Dizney, L. C. Chambers, T. W. Stringer.

239. There was one honorary member of this General Conference; who was it?

James Lynch, who had been sent to organize the Church in South Carolina which had recently been brought under government control.

240. Was there any difficulty in the organization of this Conference?

There was.

241. What was the occasion of it?

A misunderstanding as to the law regulating its composition.

242. How was it overcome?

By the passage (47 to 10) of the following resolution, offered by the Rev. James A. Shorter:

Whereas: There appears to be some difficulty in the way of the organization of the General Conference, arising out of the various misunderstandings of the law; therefore, *Resolved*: That in the opinion of the General Conference now assembled, we ought to proceed at once to business, and whatever is done be considered legal.

243. What can you say of the Standing Committees appointed by this Conference?

They were very full and very able.

244. Bishop Payne having declared the General Conference properly organized, what did Rev. Wm. H. Jones, delegate from the B. M. E. Church, ask?

He asked the A. M. E. Church, through its General Conference, to relinquish all claim to Bishop Nazrey, "and let there be, from this time henceforth and forever, no more contention between us upon this matter."

245. Was it done?

It was; and the relation of Bishop Nazrey to the A. M. E. Church was formally severed.

246. What resolution did the Conference pass? The following, offered by Rev. John Turner:

WHEREAS, the Rev. Willis Nazrey, formerly one of the Bishops of the A. M. E. Church, in the

United States of America, who has served said Connection twelve years as an itinerant preacher, also twelve years in the Episcopal Office, with dignity and credit: And whereas, the British Methodist Episcopal Church, through their delegation, have requested that said Willis Nazrey be granted to them by this body: And whereas, the said Willis Nazrey has given his consent to go there: And whereas, by action of this body, the request of the British Methodist Episcopal Church has been granted, in the person of the Rev. Willis Nazrey: Therefore, resolved, that we cherish the kindest Christian feeling toward him, and that our sympathies shall go with him: Resolved further, that our prayers shall be offered to the throne of grace in his behalf, that success may crown his efforts, and that he may live long to do good on the other side of the lakes: Resolved further, that we appreciate the visits of the Rev. W. Nazrey whenever it may be his pleasure to favor us with his presence at our Annual or General Conferences.

247. What other additional mark of respect was

paid to him?

On motion of Rev. Wm. Moore, a committee of one from each conference was appointed to prepare a certificate for the departing Bishop.

248. Who composed the delegation sent for the first time by the General Conference of the Methodist Episcopal Church?

Rev. Drs. Wise, Cunningham, Hill, Vanzant

and Armstrong.

249. Which of these addressed the Conference? Drs. Wise and Cunningham.

250. Who composed the delegation sent by this Conference to the Conference of the Methodist Episcopal Church in session.

Revs. M. M. Clark, J. P. Campbell, W. R. Revels, J. M. Brown and A. W. Wayman.

251. What important matter did Rev. H. M. Turner bring to the attention of this Conference?

The matter of union with A. M. E. Zion Church.

252. Who were appointed a special committee of

eight to consider the matter and report?

Revs. H. M. Turner, John Peck, Wm. D. W. Schureman, J. M. Williams, W. A. Davis, E. J. Williams and Charles Burch.

253. What was done?

You will find the report they made to Conference in the Supplement.

254. What became of the report? It was received, amended and adopted.

255. Instead of a committee of one from each Conference to confer with a similar one from the A. M. E. Z., what was done?

A committee of nine elders, with the Board of

Bishops, was ordered.

256. Who constituted that committee?

Revs. Charles Burch, Stephen Smith, John A. Warner, John Turner, J. M. Williams, John M. Brown, Geo. A. Rue, Elisha Weaver, and J. D. Hall.

257. Was there not a sub-committee of three suggested whose business it was to wait on the Zion General Conference, then in session in Zion Church, and inform them of our doings?

There was, but their names are not given in the

records.

258. Was such a committee of three really ap-

pointed, and did they act?

They did: for on the following day a similar committee of three from the Zion General Confer-

ence appeared and addressed our General Conference.

259. What were their names?

Revs. S. T. Jones, J. Trusty, and S. M. Giles. 260. What official resolution did they read?

The following: Resolved, By the General Conference of the A. M. E. Zion Church, that the body cordially receive the representation just made to it by the said committee on church union, created by the General Conference of the A. M. E. Church, and that we promise to give the subject that Christian and fraternal consideration which its importance so earnestly demands, at the earliest opportunity.

261. What came of the whole business?

The committees appointed by the two conferences met, and after a pleasant union and canvass of the subject agreed respectively to the holding of a convention on the second Tuesday in June, 1864, in Wesley Church, Philadelphia, to be composed of twenty-four delegates from each Church.

262. Who were the delegates ordered by Confer-

ence to this convention?

Revs. John M. Brown, Daniel W. Moore and M. F. Sluby, of the Baltimore Conference; Revs. Wm. Moore, J. Woodlyn, and Wm. D. W. Schureman, of the Philadelphia Conference; Revs. Jonathan Hamilton, J. M. Williams and R. H. Cain, of the New York Conference; Revs. J. A. Shorter, Saml. Watts and John Gibbs of the Ohio Conference; Revs. Willis R. Revels, Chas. Burch and Æneas McIntosh, of the Indiana Conference; Revs. Jos. P. Shreeves, Geo. A. Rue, and W. W. Grimes, of the New England Conference; Revs. John Turner, M. M. Clark, and B. L. Brooks, of the Missouri Conference. Also the Revs. John Peck, Stephen

Smith, Leonard Patterson and Lewis S. Lewis. The Bishops were also to be present as "counsellors and advisers."

CONVENTION ON UNION.

263. Can you not tell me something about this convention? Did it meet at the time appointed? It did.

264. Where?

In Philadelphia, at the church known as Big Wesley, and continued in session two days.

265. Who was elected to preside?

Bishop A. W. Wayman.

266. The Vice-Presidents, who were they?

Superintendents J. J. Clinton and W. H. Bishop, and Bishop J. P. Campbell.

267. What was done?

It was agreed to submit the "Union Platform," given in the Supplement to the Annual and Quarterly Conferences of the two Churches for their ratification or rejection.

268. What distinguished Englishman was intro-

duced to this conference?

Hon. George Thompson, known the world over for the interest he took in the recent bondmen of the South.

269. What committee was appointed on studies? Revs. M. M. Clark, J. M. Brown, E. D. Davis, J. P. Campbell and E. Weaver.

270. Who were appointed to review the hymn book?

Revs. J. P. Campbell, A. L. Stanford and E. Weaver.

271. Who afterwards was "appointed to take his place on the committee?"

B. T. Tanner.

272. Did the committee ever meet or act? It did not.

273. What distinguished captain was introduced? Capt. Robert A. Small, who ran the Confederate Steamer Planter out of Charleston harbor from under the guns of Fort Sumter, and turned it over to the blockading squadron of the United States.

274. What did John A. Warren say upon his in-

troduction?

"Captain Small, we are glad to see you; we cherish your memory, for it is written in letters of gold, and engraven in characters of silver."

275. Who were chosen Bishops at Conference?

Revs. A. W. Wayman and J. P. Campbell.

276. When were they ordained? On Monday morning, May 23, 1864.

277. What had this Conference to say concerning Wilberforce University?

It declared it to be the common property of the

Church.

278. Was it bought in the name of the whole Church?

It was.

279. By whom?

By Bishop Daniel A. Payne.

280. Did the whole Church pay for it? It did.

281. What Conference may be said to have borne the brunt of the battle?

Baltimore Conference.

282. What makes you say so?

In Bishop Payne's report, and we all know he is to be credited not only with having made the purchase, but with having almost literally fought the church into possession of it, he said: "Philadelphia Conference had pledged \$3,000, and paid about \$500; New England had pledged \$2,000, and paid \$30; and Baltimore had pledged \$2,500, and had paid it all.

283. What army officer was present?

Rev. H. M. Turner, Chaplain of the First Regiment of Colored troops.

284. Did he remain until Conference was over? He did not: having been called to the front to join his regiment.

285. Upon retiring, what did he do?

He asked the prayers of Conference for himself and regiment.

286. Who was elected Editor?

Rev. John M. Brown.

287. Did he serve?

He did not, owing to the position in which he had left his work in Virginia.

288. Who was elected Book Steward?

Rev. John A. Warren.

289. Did he serve?

He did not.

290. Who was elected Book Steward and served? Rev. Elisha Weaver was re-elected.

291. What action was taken in regard to the Editor?

The Bishops were requested to appoint a man of such ability to one of the Philadelphia churches as would make it possible for him to serve as Editor.

292. Was this done?

It was.

293. Who then was called to the editorial chair? Rev. James Lynch.

294. What became of this distinguished man? After filling the position of Editor as well as pastor of Bethel Church, very ably and very satisfactorily, he resigned and joined the Methodist Episcopal Church.

295. What then became of him?

He removed to Mississippi, served as Presiding Elder, was elected Secretary of State, and died in the year 1872 (?), to the great regret of thousands.

296. What have you to say of him? He was a man of magnificent abilities.

207. Who then served as Editor?

The General Book Steward, Rev. Elisha Weaver.

298. What have you to say of the statistics of

the Church at this period?

"The table of statistics," say the secretaries, "shows that there are 50,000 members, and probationers; and our congregations average from 200,000 to 300,000; traveling preachers, 500; local preachers, 2,000; property valued at \$2,000,000; Churches number 1,600; many school-houses; one university, (Wilberforce). Our work spreads over all the original States, many of the Southern and Western States, and the work is rapidly increasing."

299. How long did this Conference last? It began 2d May and adjourned 27th May.

(M).

300. When and where was the Thirteenth General Conference held?

In May, 1868, in Washington City. But before I tell you about it, allow me to speak of the Semi-Centenary celebration which the Church observed in 1866.

301. I will be most pleased to hear something of it. Was it very generally observed?

It was, as you will see from the address to the Church which the Bishops published and which you will find in the Supplement.

302. Were their instructions generally carried out?

They were.

303. What was the result?

Other than the raising of respectable sums for the purposes named; a feeling of Connectional pride was largely developed.

304. Can you give the precise amounts raised by

the several Annual Conferences?

Philadelphia Conference raised \$2073.96; Baltimore \$1054.45; New York; New England \$57.61; Ohio; Indiana \$518.69; Louisiana \$300; Missouri \$252.

305. Did Bishop Payne give the Church an epitome of its History?

He did; it is called Payne's Semi-Centenary.

306. But let us return to the doings of the Thirteenth General Conference; how was it com-

posed?

Much as the last General Conference was; of all preachers who had traveled six full consecutive years, and one local preacher of four years' standing for every eight hundred lay members as reported at the previous Annual Conferences.

307. Who presided?

Bishops Quinn, Wayman and Campbell.

308. Where was Bishop Payne?

He was on his way from England whither he had gone in the interest of Wilberforce.

309. Where was Bishop Nazrey?

He had retired to Canada.

310. What Conferences were represented?

Philadelphia, Baltimore, New York, New England, Ohio, Indiana, Missouri, Louisiana, California; including also representatives from Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Texas, Arkansas, Mississippi, Tennessee, Kentucky. Of these last it is to be said that the Churches in these had been attached to some one of the older Conferences previously mentioned. But inasmuch as they were ordered to be set off as independent Conferences, and substantially acknowledged as such, we deem it fit and proper to mention them.

311. I have learned that the Minutes of this Conference never were printed, is that so?

It is; very much to our shame.

312. How do you account for it?

The General Book Steward elect, the Rev. Joshua Woodlyn, did not see his way clear to print them.

313. Will not this prove a real loss to the Church?

It will; though the loss will not be felt half so much as it otherwise would from the fact that the business done has been recorded in the General Conference Journal.

314. But did not Bishop Payne in keeping with his most excellent custom, keep a journal of what was done?

Oh, yes; I had also forgotten that fact.

315. But is not that a perilous way to keep such precious information?

It certainly is; for supposing the written journals to get lost, the Church would never be able to recover the information they contain.

316. But can you tell me nothing of what was done?

Oh, yes; for we, in conjunction with Revs. W. S. Langford and Joshua Woodlyn were elected Secretaries.

317. What have you to say of the delegates

present?

It is very questionable whether ever before there had assembled such a numerous as well as really able body of colored men: especially notable were the twenty or more who came up from the South.

318. What new departure was taken by this Con-

ference in regard to finances?

What was known as the "two cent money," that is, collecting two cents per month from every member in the Church, one-half of which was given for the relief of the Bishops, distressed itinerants, supernumeraries and supernumerary preachers, and the other half to create a fund for the support of the Book Concern—was changed, and instead thereof a law was made authorizing the collection of one dollar per year from each member in the Church, onefourth of which was to go to the relief of supernumerary and superannuated preachers and Bishops; one-fourth to be equally divided between preachers who have not received their allowances and the widows and orphans of deceased itinerant preachers; one-fourth to Wilberforce University; and onefourth to the Book Concern.

319. What action was taken in regard to author-

ship?

Conference disannulled the old rule which forbade the ministers of the Connection from writing and publishing anything without permission.

320. Who read the fraternal address of the British Methodist Episcopal Church?

Rev. Josephus O'Banyoun.

321. What new departure did this conference

make in administering the Church?

It instituted the office of Presiding Elder; at least, in such of the Annual Conferences as chose to adopt it.

322. And there was a third new departure, what was it?

In the future composition of the General Conference: hitherto its composition had been general; henceforth it was to be particular and elective, one delegate for every seven members of the several Annual Conferences being eligible to an election. These, with the General Officers and the Bishops, were to compose the law-making body of the Church.

323. And were these all?

Oh, no. This General Conference also introduced lay representation, instead of the representation of local preachers only, which had been common to the Church since its organization. The law passed —ordered the election of two delegates from each Annual Conference, to be drawn either from among the local preachers of a Quarterly Conference district or from among the laymen proper of the same. And the selection of these delegates was to be made, not by the Annual Conferences, but by electoral colleges, for which the law provided.

324. What was done for missions?

It remained much the same as before. Only the corresponding secretary was made a regular General officer with his headquarters at Baltimore.

325. What delegation from the American Unitarian Association appeared at Conference?

A delegation headed by Rev. John F. A. Ware

and Dr. Bellows.

326. What was the object of this visit?
To tender help in our educational work.
327. Was it accepted?

It was.

328. Did it really amount to anything?
I am of the impression that it did, though I have

not the real facts before me.

329. Was any delegation or message received from the General Conference of the Methodist Episcopal Church then in session at Chicago?

Yes, the following message:

"To the General Conference of the A. M. E. Church.

"A delegation from your body with proposals of affiliation and union will be received by the General Conference of the M. E. Church.

"WM. L. HARRIS, Sec."

330. Did we answer it? We did, as follows:

"A committee will be forthcoming, with proposals of affiliation and union with your venerable body.

B. T. TANNER, Sec."

331. What are the facts in the case, as it relates

to the first of these deputations?

The brethren of the A. M. E. Zion General Conference, then in session, claimed it as belonging to them.

332. Did it?

From subsequent developments, it was found out that it did.

333. What developments do you mean?

Why, we telegraphed to the M. E. General Con-

ference and received the following answer:

"The dispatch belongs to the Zion Conference, in answer to one sent to us; but a deputation from your body for similar purposes will be cordially received.

W. L. HARRIS, Sec."

334. Did we send any deputation? We did not.

335. The mention of Zion General Conference makes it pertinent to ask: What came of the ques-

tion of union?

You will remember it was agreed to submit the question of union to a vote of the Quarterly and Annual Conferences of the two churches, and report the result of the same to the ensuing General Conference. It was found that this had been done, and while the Conferences of the Zion connection had voted in favor of it, those of our Church had voted against it.

336. What then was done?

Our General Conference proposed continuing the negotiation, but upon a different basis.

337. Was this acceptable to the Zion brethren? It was not, as they immediately passed the fol-

lowing resolution:

"Whereas, This General Conference has been officially informed by a committee from the A. M. E. Bethel Church that they are not prepared to unite with us on the plan proposed by the convention of the two Connections held in 1864 and submitted to the Conferences for ratification; and whereas they have asked us to meet with them for the purpose of uniting on some other plan, and whereas our people, in adopting the plan proposed by the aforesaid convention, did it in good faith, and did not authorize us to offer or accept any other plan, therefore,—

"Resolved, That we deem it inexpedient to meet

with them according to their request."

338. What very significant law was passed at this General Conference, relating to members of those of our churches that are incorporated?

The following, which is still retained as the law: "Should any member or members of any of our incorporated Churches refuse to be governed by the Discipline of the A. M. E. Church, by which they were made members of the said incorporation, he or they shall be called before the society, or a select member, as per Discipline, and if found guilty of insubordination and not retracting, they shall be expelled for disobedience to the order and Discipline of the said Church. And further: Should any class leader or steward intimate that he adheres to the charter and discards the law of the Church, as set forth in the Discipline, the preacher in charge shall remove such leader or steward at once. And should any local elder, deacon or preacher favor by word, act or influence, he shall be called before a committee, as per Discipline, and if found guilty, suspended from all official standing in the African Methodist Episcopal Church."

339. What new office or Board among the women of the Church did this Conference order?

The office or Board of Stewardesses; composed of sisters of the Church. They are nominated by the pastor and confirmed by the stewards.

340. Who were elected Bishops of this General Conference?

Revs. James A. Shorter, Thomas M. D. Ward and John M. Brown.

341. When were they ordained? On Monday, May 25, 1868.

342. Who preached the ordination sermon? Bishop D. A. Payne.

343. Who were elected General officers?

Rev. Joshua Woodlyn was elected General Book Steward; Rev. James A. Handy, Corresponding Secretary of the Missionary Society; and B. T. Tanner was chosen editor by acclamation.

344. How did the Bishop divide the work of

superintending the Church?

Bishop Campbell took Philadelphia, New York and New England; Bishop Wayman took Baltimore, Virginia and North Carolina; Bishop Payne took Pittsburg, Ohio, and Kentucky; Bishop Quinn, the Senior, took Indiana, Illinois and Missouri; Bishop Shorter took the Conferences of the Southwest; Bishop Ward the Pacific Coast; and Bishop Brown South Carolina, Georgia, Florida and Alabama.

(N).

345. When and where was the Fourteenth General Conference held?

May, 1872, in Nashville, Tenn.

346. How was it composed?

According to the provisions of the last General Conference, to wit: One delegate for every seven ministers reported at the Annual Conference; also, two lay delegates from each Annual Conference.

347. How many Annual Conferences were represented?

Twenty-one.

348. How many delegates were present?

Seven Bishops, two general officers, B. T. Tanner, Editor, and James A. Handy, Missionary Secretary, and 186 travelling elders; also forty-two lay delegates.

349. Who presided?

The Bishops alternately.

350. Who was elected Secretary?

Rev. Jas. H. A. Johnson.

351. Who Assistant and Recording Secretaries? Rev. B. W. Arnett, and Jas. F. A. Sisson.

352. Who was chosen as Reading Clerk? John A. Clark, a lay delegate.

353. Who preached the Quadrennial discourse? Bishop A. W. Wayman, from the text: Acts xxvi: 22; also Ps. cxxvi: 6.

354. Who read the Quadrennial Episcopal Address?

Bishop J. M. Brown.

355. Who reported for management of the Book Concern?

B. T. Tanner.

356. How so?

After serving for eighteen months the Rev. Joshua Woodlyn who had been elected resigned. In his stead the Bishop and the Book Committee of Philadelphia elected Rev. A. L. Stanford to fill the position. About the close of the year 1871 he left the office, when for the few intervening months, the Editor was left to manage as best he could. But it is to be said to the honor of Rev. H. J. Young, that had he not come to the Editor's help he would have fared badly enough.

357. What new departure was inaugurated at this conference?

For the first time a Daily Recorder was issued.

358. What remarkable communication was received from the Bishops of the lately organized

Colored Methodist Episcopal Church?

A communication in concluding which they say: "We ask your honorable body to turn over to our Church all the Church property throughout the Southern States that belongs to our Church without the trouble of lawsuits."

359. What was done with the document?

It was referred to a committee of seven, with Rev. Jas. A. Handy, Chairman.

360. Did anything come of it?

It does not appear that there did. The committee never reported, and the brethren of the Colored Methodist Episcopal Church never renewed the demand.

361. Who presented the Address of the British M. E. Church?

Rev. R. R. Dizney, Chairman of the delegation.

362. To what General Conference was a salutatory telegram sent?

To the General Conference of the M. E. Church,

then in session at Brooklyn, N. Y.

363. Was it acknowledged?

It was, and cordially reciprocated.

364. Who offered an extended series of resolutions on Civil Rights which were passed and ordered to be sent to Hon. Charles Sumner?

The present Bishop R. H. Cain.

365. Bishop Quinn, who was old and feeble, having so faithfully served the Church for years, what action was taken in regard to him?

He was voted a superannuated relation, with power "to take the general oversight of all the work."

366. What action was taken as to the composition of the next General Conference?

Instead of one delegate for every seven members of the Annual Conferences, it was made one delegate for every eleven members. The lay delegation remained the same—two for every Annual Conference.

367. As it relates to Official Boards, what was

A full Section was prepared in relation to these by the present Bishop Turner, which Conference approved.

368. Was any change made in its composition? Yes, Sir: up to this time local preachers had always been members of this Conference but in the section adopted this was changed.

369. What do you think of this action? Although it is still the law, I do not think well

of it.

370. Was any change made in the matter of

making appointments?

Yes: During the last two or three quadrenniums the Bishops made them at their will. This Conference decided that appointments should be made in conjunction with the Presiding Elders.

371. What great financial law was enacted by this Conference?

The establishment of the Church Treasury.

372. What have you to say of this movement? It is the most comprehensive step of the kind ever taken by the Church, or even by the race as it is represented in the United States.

373. What was done for the Book Concern? The name was changed to the Publication Department, and its working simplified. Instead of taking up twelve pages of Discipline, it was given scarcely two.

374. What was done for missions? It was left much where it was.

375. What for Sunday-schools?

The Constitution of the previous General Conference was re-adopted.

376. Was anything said or done at this Confer-

ence looking to a re-opening of the question of

union with the A. M. E. Zion Church?

Yes. Rev. B. W. Morris offered a resolution "that the General Conference now in session mature, or try to mature, such plans as may perfect a consolidation of the two Connections."

377. What came of it?

It was passed and referred to a special committee of one from each Conference.

378. Did that committee ever report? It does not appear that it did.

379. What does appear?

That a committee on Church Union generally was appointed and it reported, as it relates to colored Methodists, in substance that it would be glad to have them all come and join us.

380. Who were elected the General Officers of the Church.

Revs. W. H. Hunter was elected to be Business Manager of the Publication Department, B. T. Tanner re-elected Editor; W. J. Gaines, Missionary Secretary, and John H. W. Burley, Financial Secretary; this last being a new General office.

381. How long did this General Conference last? From May 6 to May 24, inclusive.

(O.)

382. The Fifteenth General Conference, when and where was it held?

It was held in Atlanta, Ga., in 1876 and lasted from May 1 to May 18, inclusive.

383. The number of Conferences present? Twenty-five.

384. The number of ministerial delegates? One hundred and sixty-seven.

385. The lay delegates, how many? Fifty.

386. Who were the Bishops present?

Bishops D. A. Payne, A. W. Wayman, J. P.Campbell, J. A. Shorter, T. M. D. Ward, John M. Brown.

387. I see you do not mention Bishop Quinn?

No: after years of trial and labor, he passed away in great peace, saying to the brethren who interrogated him: "The bridge I have been building these years I am not afraid to cross on."

388. Who were the General Officers present? Revs. W. H. Hunter, Business Manager; John H. W. Burley, Financial Secretary; Geo. W. Brodie, Corresponding Secretary of the Missionary Society, and B. T. Tanner, Editor.

389. But I understood you to tell me that Rev. W. J. Gaines had been elected Missionary Secretary?

That is true, but he, having resigned the position, the Board of Managers, in the month of December, 1873, elected Rev. Geo. W. Brodie to fill the position.

390. Who was chosen as Chief secretary? Rev. B. W. Arnett, with Rev. James M. Townsend as assistant.

391. The other secretaries, who were they?

W. C. Banton was elected Recording secretary, W. F. Dickerson, Reading Clerk, and T. W. Henderson and Amos A. Williams as Statistical secretaries.

392. Why was not the suggestion of Bishop Wayman, that the several Annual Conference delegations sit together, carried out?

As stated by Rev. J. C. Embry, lest it might seem to show sectional or Conference interests,

when there was but one interest, the interest of the entire Church.

393. Who preached the Episcopal Quadrennial sermon?

Bishop J. P. Campbell. His text was Micah iv: I-4.

394. Who read the Episcopal Quadrennial address?

Bishop J. A. Shorter.

395. Who were appointed a committee on Fraternal Greeting?

Revs. J. H. A. Johnson, J. W. Cooper, T. W.

Henderson, J. T. Jenifer, and J. C. Embry. 396. Who were appointed a committee on Memorial services for the purpose of paying due respect to the memory of Bishop Quinn, styled by Bishop Payne, in calling the attention of Conferference to it, the "Pioneer Bishop?"

Revs. John Turner, Deaton Dorrell, Chas. Burch, W. J. Davis, J. A. Handy, J. F. Thomas. and J.

A. Sims.

397. At the Memorial services, which were held

on Friday, May 5, who delivered addresses?

All the Bishops, together with addresses from Revs. C. Burch, Wm. Davis, J. P. Shreeves, Henry Brown, John Turner, Moses Dickson, and J. W. Early.

398, What did Chas. Burch say?

'I knew Paul Quinn forty-seven years ago, having in May 1, 1827, joined the Church under him. I have followed him in all his steps, east and west, north and south, from Portland, Maine, to New Orleans, Louisiana."

399. What did Henry Brown say of him?

"Bishop Quinn came to Carthage in 1836 and preached from the words: 'I have heard the groans of my people.' Martha Blank was the first to join at his call. I was converted at his feet at one of his Conferences. He took me in his arms, and said, 'Here is my preacher.' He tarried here for awhile and at last, with his white dog, 'Bill,' and his white horse 'Bill,' he left."

400. I have heard that Bishop Ward read a very

fine poem upon that occasion, is it true?

It is, and I refer you to it as printed in the Appendix.

401. For the first time, what society made its re-

port to the General Conterence?

The Mite Missionary Society, composed of the women of the Church.

402. Who was its President?

Mrs. Bishop Campbell. Its Treasurer was Mrs. Bishop Wayman.

403. What significant resolution did J. A. Sims,

a lay delegate, offer?

The following: "That we, the laymen of the A.M. E. Church do hereby request the General Conference to authorize the Book Department to print small books containing the Articles of Religion and the Rise and Progress of the A.M. E. Church."

404. To what Churches did this Conference send

fraternal delegates, and who were they?

To the Methodist Episcopal Church were sent Revs. J. H. A. Johnson, B. T. Tanner and W. F. Dickerson; to the Methodist Episcopal Church, South, were sent Revs. H. M. Turner, R. H. Cain, and Jas. H. Handy; to the A. M. E. Zion Church, John W. Asbury, H. M. Turner, and D. P. Seaton; to the Colored M. E. Church, A. T. Carr, F. J. Peck and B. L. Brooks; to the Methodist Protestant, David Pickett, B. F. Lee and T. W. Henderson; to the British M. E. Church, G. H. Shaffer, G. T.

Watkins; to the True Wesleyan Church, B. W. Arnett, W. H. Hunter and J. C. Embry; to the United Brethren in Christ, J. R. Scott, G. W. Gaines and C. L. Bradwell; to the English Wesleyan Church of England, Bishops Campbell and Brown and Rev. W. B. Derrick.

405. What came of all these appointments? The majority of them were carried out.

406. Did the delegation to England go?

It did: at least one of the Bishops went, to wit: Bishop J. P. Campbell

407. It was generally expected that delegates from the Haytien work would be present, was it not?

It was; but on account of a revolution going on in the island, they were prevented from coming.

408. What resolution was passed in regard to that work?

"That it be detached from the Philadelphia Conference and stand as a mission."

409. Who were received as delegates from the Methodist Episcopal Church?

The Rev. Dr. David Sherman and Rev. J. C.

Tate

410. What was the nature of the reception accorded them?

Most cordial.

411. What was the nature of the reception given the delegates sent to the M. E. General Conference in Baltimore?

Equally cordial.

412. Who appeared as delegate from the Independent Methodist Episcopal Church, of which Rev. A. R. Green was Bishop?

The Rev. A. M. Green.

413. What was the request he made?

That the Church he represented be absorbed by the A. M. E. Church.

414. Was the request granted?

It was: by the passage of the following resolution offered by Rev. W. H. Hunter, chairman of the committee: "That we recommend the acceptance of all the members (of said I. M. E. Church) in their standing in their Church, excepting the Rev. A. R. Green as Bishop."

415. What law was enacted as to the composition of the next General Conference?

Instead of one delegate for every eleven members of the several Annual Conferences, it was lessened to one delegate for every fifteen members. The lay delegation remained the same.

416. What extra power was granted to the Bish-

ops?

The power to organize mission Conferences whenever a majority of the Bishops deem it for the best interest of the Church. As it relates to Conferences already organized, power was given them to divide the same by and with the consent of a majority of said Conference.

417. Was any special legislation made at this Conference in relation to the pay of Presiding Elders?

There was: they were authorized to report all deficiencies in their salaries to the Annual Conference, where it shall receive the certification of the Bishop and the secretary, and be presented to the Church treasury for payment.

418. What Church publications were ordered? The Christian Recorder, the Child's Recorder, and the African Methodist Quarterly Magazine.

419. What was done in regard to Church Extension?

It was legislated upon at length, but nothing practically came of it.

420. What in regard to missions?

It was also legislated upon at length, and not a little was accomplished.

421. The two new Departments of the Church instituted at this Conference, what were they?

An Educational Department and a Sunday School

Department.

422. What came of them?

Not much. Of the first, however, it is to be said that a regular secretary or commissioner was elected, Rev. J. C. Embry.

423. It was at this Conference, was it not, that Bishop D. A. Payne resigned the presidency of Wilberforce?

It was.

424. What led to this important step?

I prefer the Bishop to tell. Speaking to the

General Conference, he said:

- (a). In 1848 the General Conference made me its historiographer. I have written out in manuscript form 40 years history of the A. M. E. Church: there are twenty years more of it to be written. To do such a work I shall have to gather the materials, arrange them and reduce them to historic form. Such a work demands the fresh, early hours of the morning, the very hours which require my attention in the recitation-room. Again, to prepare and run through the press the forty years already written, require the same fresh hours of the morning which the recitation-room demands.
- (b). Then I have written out the "Germ of an Educational Work," which I desire, (D. V.) to develop and leave behind me as a solid contribution to the cause of Christian education. This also

demands the early, bracing hours of the morning. the very time which calls me to the recitation-room.

(c). To administer the external government as well as its internal, there is need of a species of omnipresence which I cannot exercise, living at the distance of about a quarter of a mile from the college gate. And yet the moral purity, order and uniformity of the college government demand this kind of vigilance, added to the best knowledge of human nature which an educator can attain, the most fervent prayers which he may daily offer, and the unwavering faith which he ought always to exercise in the loving Father of all."

425. Who were the General officers elected?

- H. M. Turner, General Book Manager; John H. W. Burley, Financial Secretary; B. T. Tanner, Editor; J. C. Embry, Commissioner of Education; Missionary Secretary, R. H. Cain; Travelling Agent, C. L. Bradwell.
- 426. How were the Episcopal Districts arranged?

As follows:

1st Episcopal District-Philadelphia, New Jersey, New York, and New England Conferences. Bishop Payne.

2d Episcopal District—Baltimore, Virginia, North Carolina and South Carolina Conferences. Bishop Brown.

3d Episcopal District—Ohio, Pittsburg, Kentucky, Tennessee and West Tennessee Conferences. Bishop Wayman.

4th Episcopal District-Indiana, Illinois, Missouri and Kansas Con-

ferences. Bishop Shorter.

5th Episcopal District-Louisiana, Texas. West Texas, Arkansas and South Arkansas Conferences. Bishop Ward. 6th Episcopal District—Georgia, North Georgia, Alabama, Florida

and Mississippi Conferences. Bishop Campbell.

427. The Committee on Statistics, Revs. T. W. Henderson and A. A. Wilson, made very excellent reports, did they not?

They did.

428. Can you give me the figures they presented? Yes, Sir, they are as follows:

Contingent money during the previous year \$ 2,976 85 Pastors' Support " 201,984 96
Presiding Elders' Support during the previous year 23,896 66
Donar Woney 20,009 00
Money raised for 5, 5, purposes, 17,415 32
Missionary money " " 3,782 72
Money raised for Building, etc. " 169,558 60
Itinerant Preachers
Local Preachers 3,168.
Exhorters 2,546.
Members
Probationers
Churches 18,33.
Probable value
Parsonages
Probable value
Sunday-schools
Superintendents
The man defined and the man an
Teachers and officers
Pupils
Volumes in library
Volumes in library

429. How long was this Conference in session? From May 1st to May 18, inclusive.

(P).

430. Where and when was the Sixteenth General Conference held?

In St. Louis, Mo., May, 1880.

431. How many Annual Conferences were represented?

Thirty.

432. The delegates present, how many?

Six Bishops, five General officers, and one hundred and torty-four itinerant delegates and sixty local delegates were chosen but not all of them attended.

433. Who was elected secretary?

Rev. B. W. Arnett. According to a motion, the chief secretary was allowed to make choice of his assistants, when the following brethren were nominated by him and confirmed by the General Conference: Revs. J. H. A. Johnson and Cornelius Asbury.

434. Who was the Reading Clerk?

Rev. B. B. Goins, lay delegate from North Carolina.

435. Who were elected Statistical secretaries? Revs. M. E. Bryant, C. O. H. Thomas, and M. M. Mance.

436. What motion was made by Rev. W. H. Hunter in regard to the Standing Committees?

That, with the exception of two, the Committee on Delegation and the Committee on Episcopacy, they be appointed by the Bishops.

437. How did the Conference agree to sit?

It carried out the suggestion Bishop Wayman made at the last General Conference and agreed to sit together as Annual Conferences. The choice of seats was made alphabetically.

438. Who read the Episcopal Quadrennial address?

Bishop J. P. Campbell.

439. Who preached the Episcopal Quadrennial Sermon?

Bishop T. M. D. Ward, choosing for his text Acts xx: 28.

440. Who appeared at the General Conference of the M. E. Church, then in session at Cincinnati, as representatives of our Church, and also at the meeting held to consider matters relating to the Ecumenical Council?

Revs. R. A. Johnson, B. F. Lee and John G. Mitchell.

441. Who was appointed a committee on Fraternal Delegates?

Revs. Wm. F. Dickerson, J. M. Wilkerson and W. D. Johnson.

442. What did Rev. J. W. Randolph present to Conference?

The manuscript copy of a Music Book of his own composition.

443. In the report made by Rev. B. F. Lee, President of Wilberforce, what did he give as the number of students that were graduates?

Forty-five.

444. What courtesy did the Merchants' Ex-

change of the city extend to the Conference?

It invited them, as a body, to visit their rooms, at such a time as would be most suitable, which invitation was accepted, and on Thursday, May 13, the Conference visited that magnificent structure and received the hospitalities of the President, Alex. H. Smith.

445. Who were appointed as spokesmen of the Conference?

Revs. Wm. F. Dickerson, J. H. A. Johnson and W. H. Hunter.

446. What great Appeal case was tried?

That of Rev. R. H. Cain, who had been removed from the position of Missionary Secretary, and the Rev. J. M. Townsend elected in his place.

447. What have you to say of this case?

I should like to say much about it, but in such an "Outline" as I am giving, it cannot well be done. It is sufficient, however, to say that it is one of those cases in which a splendid opportunity is given to feel the pulse of a great organization and conclude as to the life it has. The Appeal itself, however, was not sustained, and by a vote of 144 to 35.

448. Were there any other Appeal cases?

Three other cases: The case of Rev. J. E. Weir against the action of the Kansas Conference in suspending him. The General Conference reversed the action of the Kansas Conference and restored

him to his standing. Also the Appeal case of Rev. Aaron Pindle. This was confirmed. Lastly was the Appeal of Rev. J. W. Randolph from the action of Bishop Ward. This was referred to the Episcopal committee, whose report is no where to be found in the printed Journal.

449. What have you to say of the Allen Monument question, which occupied a goodly portion of

the General Conference time?

A committee of five was appointed to look into the matter. The result was an explanation from the Rev. A. J. Chambers which was regarded as satisfactory.

450. But what ever became of the Monument?

None was ever erected in Fairmount. During the Centennial, the bust of Allen which is now at Wilberforce, was placed upon a very fine granite pedestal. But after the Exhibition, both were removed; the bust as I have told you was taken to Wilberforce. The pedestal stands in the yard of the Publishing Department in Philadelphia.

451. Who preached the special sermon ordered by Conference on the Friday set apart as a day for

fasting and prayer?

Bishop D. A. Payne. His text was: "Let this mind be in you, which was also in Christ" (Phil. ii: 5).

452. What resolution relating to the title of the Church did B. T. Tanner offer, T. H. Jackson second, and the Conference unanimously endorse?

The following:

Whereas, The fathers of our Church, in the day of its organization, with an eye, we may believe, to this day as well as the day of their own disfellowship by the white Churches of this land, solemnly agreed upon the title "African" as the one distinctive of the organization fley would call into being.

And Whereas, From the fact that among their first resolutions was one proclaiming the perfect ecclesiastical equality of the children of God of whatever color, as well as from the fact that among the first acts was one admitting Jupiter Gibson a white man, we cannot believe that the selection of such a title was intended in any way to proscribe Christians of non-African origin, but simply to proclaim to the world the existence of one Church at least where the men of this despised race could hope to enjoy the liberty that is in Christ under a vine and fig-tree where none could resist or make afraid.

And Whereas, Believing as we do that in the selection of that title, as well as in all that was done to give hope and vigor to the new organization, they were ruled by Him who walks among

the golden candlesticks.

Therefore be it *Resolved*, that it is the sense of this General Conference that without at all deciding upon the necessity and the proprieties of the future, the time has certainly not yet come to strike out the honored and honoring name that for almost three-quarters of a century has been sailing at our masthead.

453. Rev. C. C. Felts offered a very important resolution in regard to the Bishops leaving ministers without appointments, what was it?

The resolution he offered was as follows:

Whereas, During the last Quadrennium several ministers in some of our Conferences have been left without appointments by the Presiding Bishop: Therefore,

Resolved, That the Committee on Episcopacy be recommended to inquire as to whether any law has

been violated in these matters.

454. What became of it?

It was adopted and sent to the Committee on Episcopacy.

455. The case of Rev. J. G. Yeiser who came as a delegate from the New Jersey Conference excited not a little discussion, what was the occasion of it?

He came rather as the appointee of the Bishop and not as the elect of the Annual Conference.

456. Was he allowed his seat? He was not.

457. What did Bishop Payne, who had appointed Mr. Yeiser, do?

He wrote a carefully prepared protest, and had

it put on record.

458. What resolution did Rev. Amos A. Williams present and Conference accept, relating to the union of Churches?

He offered the following: "That a committee of seven be created for the purpose of calling an Ecumenical Council for the purpose of uniting all the colored branches of the Methodist family."

459. Was the committee appointed?

It was, consisting of Revs. A. A. Williams, T. H. Jackson, H. M. Turner, C. T. Shaffer, W. H. Hunter, R. H. Cain and B. W. Arnett.

460. What action was taken in regard to Bishop Wayman's Manual on the Discipline?

It was adopted as authority in the Church.

461. What minister of the Methodist Episcopal Church South was present at this Conference; and what was his mission?

The Rev. Dr. J. O. A. Clark, who came with letters from the Bishops of his Church in reference to the erection in Savannah of a memorial Church to John Wesley, that city being the locality of his first labors in America.

462. How was he received?

Introduced by the Rev. W. D. Johnson, he was received very warmly, Conference pledging one thousand dollars to the enterprise he represented.

463. Was this pledge made good?

It was; the Financial secretary of the Church having paid it.

464. Who appeared as delegate from the A. M.

E. Zion Church?

Rev. T. J. Madison, who after presenting the fraternal address of his Church, addressed Conference.

465. Who responded on behalf of Conference? Revs. W. D. Johnson, James A. Handy, and J. C. Embry.

466. Who appeared as delegate from the General Conference of the Methodist Episcopal Church, then in session in Cincinnati?

Rev. Marshall W. Taylor.

467. What impression did this delegate make upon the men of the Conference?

A very good one.

468. Shaking the delegate's hand, what did

Bishop Brown say?

"I am glad to see you, and I am glad to know you. I did not know that there was such a man of my race in the Methodist Church."

469. Who appeared as delegates from the Wes-

leyan Church of England?

Revs. William Arthur, president of the Wesleyan Conference, and F. W. McDonald.

470. Who made the address of welcome? Bishop D. A. Payne.

471. Who offered pertinent resolutions?

Rev. J. C. Embry, seconded by Rev. W. H. Hunter, both of whom made excellent addresses.

472. Who appeared as delegates from the British

Methodist Episcopal Church?

Bishop R. R. Dizney; also the Revs. Walter Hawkins, Josephus O'Banyoun, and Seth D. W. Smith.

473. Who offered resolutions pertinent to the occasion, following the same with a speech?

Rev. F. J. Cooper.

474. What did Bishop Payne say upon the occasion?

Bishop Payne said:

"Brethren, to all the speeches I have but one objection, and that is, your referring to the B. M. E. Church as the eldest daughter of the A. M. E. Church. We have no eldest daughter. When a mother has three daughters her affections are divided between them; but the B. M. E. Church is our only legitimate daughter, and all our affections are centered upon her. I was there when she was born."

475. While on this subject will you not be kind enough to tell me something of the proposed reunion of this Church with our own?

Oh, yes; the following resolution was offered and carried, we are told, "unanimously, amid long continued and tremendous applause":

That a committee of three, five or seven be appointed to meet the General Conference of the B. M. E. Church, to arrange and effect a modus operandi of co-operation in the missionary work of the West India Islands and British Guiana, and that such a co-operation be known as the Reunion of the A. M. E. and B. M. E. Churches in America.

476. Who composed that committee of one from each Episcopal District, as it was afterwards announced?

The following:

ıst	Episcopal	District			. W. H. Hunter.
2d	* "				. J. A. Handy.
3d	46	66			. J. M. Townsend.
4th	**	"			. John Turner.
5th		64			. Nathan Mitchem.
6th	**	61			. Jos. E. Hayne.
7th	46	44			. I. N. Fitzpatrick.
8th	66	- 64			. J. T. Jenifer.
9th	66	61			. W. R. Carson.

477. What additional resolution did Bishop Turner offer, and which after favorable debate General Conference adopted?

The following:

Resolved, That in the event of an agreement of terms of union between the Commission of the A. M. E. Church and the General Conference of the B. M. E. Church being satisfactorily effected, that the terms of union be submitted to the several Annual Conferences, and that the adoption of the terms by two-thirds of said Annual Conferences shall be regarded as binding.

478. Did that Commission meet? It did.

479. What eventually became of it?

In keeping with Bishop Turner's resolution, the terms of union agreed upon were submitted to the Annual Conferences of the two bodies.

480. What was the result? It has never been made known.

481. What have you to say of the legislation of this Sixteenth General Conference?

It is probable that as little direct legislation was done as at any previous General Conference since the organization of the Church; certainly as little as any Conference held since the War of Rebellion.

482. But tell me what was done?

The most significant act of legislation was the

remodelling of the Financial Board. As constituted in the past, you will remember that it consisted of the Bench of Bishops, the Financial Secretary, and one travelling preacher from each of the Episcopal Districts. The present General Conference changed all this, and had the Board to consist of four itinerant Elders, the Financial Secretary, and three laymen. The headquarters was also changed from Washington City to Nashville, Tenn.

483. Was this all the change that was made in

relation to the Church treasury?

Oh, no; an entirely new chapter was enacted, containing, however, the essential features of the old one.

484. Were any essential changes made in the af-

fairs of the Publishing Department?

No, there was not; if we accept the fact that its management was taken from a General Board and given to the Trustees, with the Bishop of the First Episcopal District as an advisory member, coupled with the additional fact that the office of General Agent was abolished.

485. What have you to say of the legislation of

this Conference, in regard to the Bishops?

It was very radical; ordering *first*, that the Bishops just elected should live in the South, and ordering *second*, the District to which each Bishop should go.

486. Was this of the nature of a new departure? It was. The Bishops hitherto having selected their own places of residence, as well as arranging the Districts and deciding among themselves which should go to them.

487. What was done for missions?

The Constitution was somewhat amended and, as was thought, made essentially better.

488. What was done for Church Extension? It was practically abolished.

489. What with the Department of Education? Substantially the same.

490. What special court was created, upon motion of the present Bishop Turner?

That known as the Appellate Court.

401. What other broad measures did this same

Bishop bring Conference to act upon?

That requiring the Presiding Bishop in holding Annual Conferences to devote one whole day to the matter of education. Also a plan looking to the organization of a Connectional Literary Society.

492. Has this last mentioned project been carried out?

It has, to a very large extent.

493. What were the statistics of the Church, as reported by the Chairman of the Committee, Rev. C. O. H. Thomas?

They are as follows:

•
Amount of contingent
" Dollar money
" Missionary money 25,248.08
" Mite Missionary money 2,296.00
"Sunday-School money 115,694.40
Amount for Pastors' support 1,282,465.16
" Pastors' travelling expenses 36,608.16
" P. E's' travelling expenses 7,338.20
Presiding Elders' support 106,817.20
" Education 6,125.48
"Building and repairing purposes . 596,824.48
"Benevolent purposes 20,937.04
20,937.04
Grand Total \$21,491,784.12
Number subscriptions "Christian Recorder". 5,380
Number of churches 2,051
Value
Number of parsonages 395
Value
Total probable value

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Total in Number su	active s	ervice .	•	he	·										1,717
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10	car prea	chers.	•	•	•	•	•	•	•	•	•	•	•	•	3,719
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., .	elde.	ers	٠	٠	•	•	٠	٠	٠	٠	٠	٠	٠	٠	42
Whole n	umber c	of minis	ters	5											5,645
Number of	Church	membe	ers												306.044
"															81,522
	Onuici	. probat	101			•	•	•	•	•	•	•	•	•	01,322
Total .															387,566
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	VOILLING	.5 111 1101	aı.		•	•	•	•	•	•	•	•	•	•	193,330
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															,-13-
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Number of	Sunday	-school	sch	10	ar	S									154,540
	internat	ional se	rie	s u	se	d									11.135
															,-33

494. What has been thought of this report?
It is the general opinion that it is extravagant.
Some portions of it are manifestly so.

495. In the main, what do you think of it? I think it reliable.

496. Who were elected Bishops?
Revs. H. M. Turner, Wm. F. Dickerson, and R.
H. Cain.

497. When were they ordained? Thursday, May 20, 1880.

498. Who preached the ordination sermon?
Bishop D. A. Payne, from the words: "Let a man so account of us," etc., (I Cor. iv: i.)

499. Who were elected General Officers?
For General Business Manager, Rev. Theodore
Gould was elected. For Financial Secretary Rev.
B. W. Arnett. For Corresponding Secretary of

Missionary Society, Rev. James M. Townsend, and for Editor, Rev. B. T. Tanner was for the fourth time put in charge of the Church organ, and Rev. M. E. Bryant was elected Editor of the proposed "Southern Christian Recorder."

500. As to Episcopal Districts, what did General Conference order?

That Bishop John M. Brown should preside over the First, Bishop D. A. Payne preside over the Second, Bishop James A. Shorter preside over the Third, Bishop T. M. D. Ward over the Fourth, Bishop J. P. Campbell over the Fifth, Bishop Wm. F. Dickerson over the Sixth, Bishop A. W. Wayman over the Seventh, Bishop H. M. Turner over the Eighth, and Bishop R. H. Cain over the Ninth.

501. How long did this General Conference last? From May, 5th to May 23d, inclusive.

502. What is your opinion of this session of the Quadrennial Conference?

I think it was the most expressive session the Church ever held.

CHAPTER VI.

BISHOPS.

I. Pleased with what you have been telling me about the General Conference of your Church, I should like much to be informed as to the Bishops who have presided over it. Who was the first Bishop, did you say?

Richard Allen.

2. Where and when was he born?

He was born in Philadelphia, 14th February, 1760. His parents with the children they had, however, were sold into Delaware.

3. Where and when did you say he was made Bishop?

In Philadelphia, 11th April, 1816.

4. Where and when did he die? In Philadelphia, 26th March, 1831.

5. How long was he a Bishop? Fifteen years.

6. What kind of a man was he? He was a good and great man.

7. What kind of a Bishop was he?

Although having but little education, he was a wise and far-seeing Bishop.

8. Where is he buried?

In front of Bethel Church, Philadelphia.

9. Who was the second Bishop of the Church? Morris Brown.

10. Where and when was he born? In Charleston, S. C. The year is not known.

II. Where and when was he made Bishop? In Philadelphia, 25th May, 1828.

12. Where and when did he die?

Stricken with paralysis in Canada, he was brought to his home in Philadelphia, where he died May, 1850.

13. How long was he a Bishop? Twenty-two years.

14. What kind of a man was he?

He was good, and very gentlemanly.

15. What kind of a Bishop was he? He was wise and energetic.

16. Where is he buried?

His remains are with those of Bishop Allen in front of Bethel Church, Philadelphia.

17. Who was the third Bishop of the Church?

Edward Waters.

18. Where and when was he born?

At West River in Maryland. The year is unknown.

19. Where and when was he made Bishop?

In Philadelphia, 8th May, 1836.

20. Where and when did he die?

Injured by some reckless young white men on his way to Baltimore in the year 1847, he never recovered, eventually dying at the home of his daughter, Mrs. Margaret Steward.

21. How long was he a Bishop?

As the precise year of his death is not known, it is impossible to tell precisely the number of years he was Bishop. Ordained in 1836, he at least acted as Bishop for some twelve or thirteen years.

22. What kind of a man was he?

Good and inoffensive.

23. What kind of a Bishop was he?

He seldom ever acted; always taking an appointment with the Elders of the Conference.

24. Where is he buried?

In Baltimore.

25. Who was the fourth Bishop?

William Paul Quinn.

26. Where and when was he born?

The writer gives it as his opinion, that he was born in Bucks or Chester County, Pennsylvania, during the last years of the last century.

27. Have you any reason to give for holding

such an opinion?

Other than the fact that tradition points to that region, we find a Mrs. Quinn mentioned in some old Bucks County African Methodist records, bearing date of 10th Feb., 1824.

28. Where and when was he made Bishop?

In Pittsburgh, 19th May, 1844.

29. Where and when did he die?

In Richmond, Ind., Feb. 21st, 1873.

30. How long was he a Bishop? Twenty-nine years.

31. What kind of a man was he? Physically large; and a man of great daring.

32. What kind of a Bishop was he? He was full of zeal and loyalty.

33. Where is he buried?

In Richmond, Ind.

34. Who was the fifth Bishop? Willis Nazrey.

35. Where and when was he born? In Virginia; the year is not known.

36. Where and when was he made Bishop.

In New York, 13th May, 1852.

37. Where and when did he die? In Nova Scotia, ——, 1875.

38. How long was he a Bishop?

For eight years (1852–1860) he was joint Bishop of the A. M. E. Church; for four years (1860–1864) he was joint Bishop of the African M. E. Church, and Bishop of the British M. E. Church; and for the last eleven years of his life he was the Bishop of the British M. E. Church.

39. What kind of a man was he? He was shrewd, and of strong feelings.

40. What kind of a Bishop was he? He was very energetic and rigid.

41. Where is he buried? In Chatham, Ont., D. of C.

42. Who is the sixth Bishop of the Church?

Daniel A. Payne.

- 43. Where and when was he born?
- In Charleston, S. C., 24th Feb., 1811.
- 44. Where and when was he made Bishop? In New York, 13th May, 1852.
- 45. Who is the seventh Bishop? Alexander W. Wayman.
- 46. Where and when was he born? In Maryland, September, 1821.
- 47. Where and when was he made Bishop? In Philadelphia, 23rd May, 1864.
- 48. Who is the eighth Bishop of the Church? Jabez P. Campbell.
- 49. Where and when was he born?
- In Delaware, —, 1815.
- 50. Where and when was he made Bishop? In Philadelphia, 23rd May, 1864.
- 51. Who is the ninth Bishop? James A. Shorter.
- 52. Where and when was he born? In Washington City, 6th Feb., 1817.
- 53. Where and when was he made Bishop? In Washington City, D. C., 25th May, 1868.
- 54. Who is the tenth Bishop of the Church? Thomas M. D. Ward.
- 55. Where and when was he born?
- In Chester County, Pennsylvania, —, 1823.
- 56. Where and when was he made Bishop? In Washington City, 25th May, 1868.
- 57. Who is the eleventh Bishop of the Church? John M. Brown.
- 58. Where and when was he born? In Delaware, 8th Sept., 1817.

59. Where and when was he made Bishop? In Washington City, 25th May, 1868.

60. Who is the twelfth Bishop of the Church? Henry M. Turner.

61. Where and when was he born? In South Carolina, Feb., 1833.

62. Where and when was he made Bishop? In St. Louis, 20th May, 1880.

63. Who is the thirteenth Bishop of the Church? Wm. F. Dickerson.

64. Where and when was he born? In Woodbury, N. J., January 15, 1845.

65. Where and when was he made Bishop? In St. Louis, 20th May, 1880.

66. Who is the fourteenth Bishop? R. H. Cain.

67. Where and when was he born? In Virginia, —, —.

68. Where and when was he made Bishop? In St. Louis, Mo., 20th May, 1880.

PART II.

GOVERNMENTAL.

PRELUDE.

1. Pleased with what you have been telling me in regard to the rise and progress of your Church, be kind enough now to give me a similar outline of its government or polity. Is your Church republican? or is it monarchical?

It is republican, beyond all question.

2. How is it, then, I hear so many people speak of it as monarchical?

Only those who are either ignorant of the meaning of words, or ignorant of its real polity, speak so; excepting, as they refer to those instances where power is abused by those called to exercise it.

3. But will you explain to me the meaning of these words, and then apply them to your Church?

I will, if it be your wish.

4. It certainly is; for, to tell the truth, I am really tired of this uncertainty, some thinking and

saying one thing and some another.

I will explain: A monarchical form of government is that form in which the supreme power is lodged in a single individual.

5. And is not that exactly the case with your Church, in which the supreme power seems to be

lodged in the Bishops?

I am glad to hear you say "seems to be," for it is by no means true—but hear me through, and you will see. As I have said, in a monarchical form of government, the supreme power is lodged in the hands of the monarch, but in the republican the sovereign power is exercised by representatives elected, directly or indirectly, by the people. And this expresses the fact in regard to our Church. Its sovereign power is exercised by men whom the people, either directly or indirectly have elected. The fact is, we are pre-eminently republican in form, and our Church has a government more in harmony with the government of the nation, which you know is republican, than almost any other. And now I must ask you to be patient and let me explain this matter to you, for I am persuaded that there is a deal of ignorance in regard to it. In the government of the nation, allow me first to say, all

power primarily resides in the people. And it is precisely so in our Church government. Let the people refuse to act and the Church would come to an end.

6. But how is that?

Easy enough; let me show you: You must agree with me that there could be no Church were there no ministry; no Deacons or Elders, or Bishops. Well, before you can have these you must have preachers; for you cannot ordain a man a Deacon, or an Elder or a Bishop, who has not been licensed to preach, and you cannot license a man without the consent of the people. So you see the source of all power is the people. Let them refuse to vote men preachers and in less than fifty years the Church would fall to pieces; or as soon as those who are now preachers die.

7. I see, I see.

Certainly, you must see. But let me further show how the republicanism of our Church harmonizes with the republicanism of the State or nation. In the State or national government there are three great branches-the Legislative, the Judicial and the Executive. It is just so with our Church. It too has three such branches. Our Congress, or the Legislative branch, is the General Conference; our Chief Justices, or Judicial branch, are our Bishops; while our Annual Conferences constitute the Executive branch. And again the organism of our Church is very like the organism of the nation. What is the nation but a combination or union of States. Even so our Church is but a combination or union of Conferences. And again, I beg to say that just as the individual States are subordinate to the nation, so the individual Conferences of our Church are subordinate to the whole Church.

8. I am very glad you are coming to this part, for there is something more about it that I wish to know. You say the Annual Conferences are subordinate to the whole Church or the General Conference?

Precisely, and I beg you to remember that there is nothing more true than the old maxim, that two kings cannot occupy one and the same throne at one and the same time. Neither in a Church or State can there be two supreme powers. One must of necessity be subordinate to the other. Therefore do we find in the government of our Church the Annual Conferences, whose power is really only executive, subordinate to the General Conference, which is the one supreme power of the Church organization.

9. But if the Annual Conferences themselves are subordinate to the General Conference, how about individual Churches?

I am very glad to have you ask me this question, for much light is needed upon it.

10. Can any of our individual Churches be vested with an authority supreme to that of the General Conference, as we find it represented in the Discipline?

Certainly not. The Discipline, as we said, represents the General Conference; and to suppose we had some Churches with rights superior to the Discipline would be to suppose that we had some individual Churches superior to the Church itself, which would be a contradiction; for you know the whole of anything must be greater than any part of it: the whole Church greater than any individual Church.

11. But how about what is known as Incorporated Churches?

The case is one and the same. The only power

superior to the General Conference is the power of the State or nation. What the nation says must be obeyed, and on the very principle which I have stated, there cannot be two supreme powers within the same bounds; and therefore, the State itself must be as it is supreme; and to it, every organization must bow.

12. But do not these Incorporations carry with them the force of the State, or civil law?

By no means. Let me illustrate. One of our Churches in the city of B. wishes to be incorporated. The only thing necessary for it to do, is to convince the officials that there is nothing in the Incorporation sought to be had that conflicts with the State.

13. But suppose there is something that conflicts with the General Conference or Discipline, what then?

The State officials never pretend to settle such questions as that. They have attended to their own business when they see that there is nothing in the document that conflicts with the State. They suppose that individual Churches have sense enough to know that they cannot get the help of the State in their wish to antagonize the one supreme authority of their Church; as well do they suppose that such supreme authorities will see to it that their supremacy be not jeopardized by any one of their own bodies They take it for granted that Churches know what they are about when they form a confederacy, and that each Church should be equal to the other: none claiming any special rights or prerogatives.

14. How glad I am to have you say this. I could wish that all our Churches saw this matter in its true light. But what are we to do with such Incorporated Churches?

Work to enlighten them. The rest must be left to the judgment of the pastors who serve them.

15. Why say the pastors' judgment, and not the

judgment of the Connection?

The Connection can have but one judgment, and that is to say that such Churches cannot be. But, as a matter of fact, they are. Now how to manage them peacefully and successfully must be left largely as we say, to the judgment of the pastors sent to serve them.

CHAPTER I.

EPISCOPAL DISTRICTS.

Question 1. If I remember correctly, the policy of dividing the Church into Episcopal districts began in 1852, did it not?

Answer. It did; and by the action of the Bishops,

independent of the General Conference.

2. How long did this method of dividing the Church last?

Until 1876, when the General Conference so far recognized the method as to make the division itself.

3. What is your opinion of this method of administering the affairs of the Church?

Ordinarily I would greatly favor it.

4. But is there not danger of creating and developing a sectional spirit by such an arrangement?

Undoubtedly there is; and the only way that makes a continuance of this system at all compatible with the best interests of the Church, is for the General Conference to inexorably demand the execution of the laws it enacts.

5. Do you think this can be done? Most undoubtedly.

6. Accepting such division, what is your opinion of the rights of the Bishops severally in the Districts where they have not been appointed to serve?

Beyond all question, one who is a Bishop in any portion of our Church, is a Bishop in the whole of it; as they are not elected to serve portions, but the whole. It was to prevent such an idea as this that the General Conference of 1856 asked question 5, as found in Part II., ch. ii., sec. 1, and answered the same. We suppose, however, the true explanation will be found when the principle primus inter pares (first among equals) is brought to bear upon it. According to this, the Bishop given a District to preside over, on the final decision of all its affairs has precedence over any other Bishop.

7. But tell me, will you, of the Episcopal Districts as at present constituted. How many are there? There are nine.

8. What Conferences compose the First Episco-

pal District, and who presides over it?

The Philadelphia, New York, New England, and New Jersey Conferences, and it is presided over by Bishop John M. Brown.

9. What Conferences compose the Second Epis-

copal District, and who presides over it?

Baltimore, Virginia, and North Carolina Conferences, and it is presided over by Bishop D. A. Payne.

10. What Conferences compose the Third Epis-

copal District, and who presides over it?

Ohio, North Ohio, Indiana, and Pittsburg Conferences, and it is presided over by Bishop James A. Shorter.

11. What Conferences compose the Fourth Epis-

copal District, and who presides over it?

Missouri, North Missouri, Kansas, and Illinois Conferences, and it is presided over by Bishop T. M. D. Ward.

12. What Conferences compose the Fifth Epis-

copal District, and who presides over it?

Kentucky, West Kentucky, Tennessee and West Tennessee, and it is presided over by Bishop Jabez P. Campbell.

13. What Conferences compose the Sixth Epis-

copal District, and who presides?

South Carolinia, Columbia, Georgia, and North Georgia Conferences, and Bishop Wm. F. Dickerson presides.

14. The Seventh Episcopal District, what Con-

ferences, and who presides?

Alabama, North Alabama, and Florida Conferences. Bishop A. W. Wayman presides.

15. The Eighth Episcopal District, what Con-

ferences compose it, and who presides?

The Conferences are: Mississippi, North Mississippi, Arkansas, and Indian. Bishop H. M. Turner presides.

16. The Ninth Episcopal District, what Confer-

ences compose it, and who presides?

Louisiana, Texas, and North East Texas Conferences. Bishop R. H. Cain presides.

17. How is it you have not named California? California Conference was to be visited by the Bishops in turn.

CHAPTER II.

CONFERENCES OF THE CHURCH.

Ouestion. I. Tell me, will you not, something of the Conferences of your Church; you seem to have a number of them?

Answer. O yes, we have five different kinds of

Conferences.

2. What do you call them?

The General Conference, the Annual Conference. the District Conference, the Quarterly Conference, and the Official Board or Weekly Conference.

3. Will you not be kind enough to begin with the last-mentioned of these Conferences and tell me somewhat of their composition and their powers? I will.

4. And first, as requested, tell me something of the Weekly Conference, or Official Board, as it is

commonly called. Who composes it?

Before answering your question directly, I beg first to say that the composition of all these Conferences are liable to change. Therefore the answers that I give refer only to the status as is to-day. Any forthcoming General Conference may change it. And now what was the question you asked me?

5. Who compose the Weekly Conference or Of-

ficial Board, as it is called?

At present it is composed of Class leaders, the Stewards, and the Exhorters and the preacher in charge.

6. Are local preachers members of it?

As such they are not, unless the minister in charge shall invite them.

7. Are Trustees members of it? They are not.

8. Who is Chairman of this Board? The preacher in charge.

9. What is done at this Weekly Conference?

The Leaders pay to the Stewards their class money, and report to the pastors the condition of their members. The Stewards pay the pastors their allowance, as well as report for duty.

10. The Quarterly Conference; who compose it? The preachers in charge, with all local preachers and Exhorters, all the Stewards and Class leaders of the charge, with the male superintendent of the Sunday-school.

II. What is the business of the Quarterly Conference?

It takes note of the entire affairs of the Church, both temporal and spiritual.

12. Who must present written reports to the

Quarterly Conference?

First the Trustees, second the Stewards, third the Sunday-school superintendents, fourth the Leaders of the choir.

13. Is this all that these Conferences are empowered to do?

No; but you must consult the Discipline, Part II., chapter i., section 4.

14. What of the District Conference?

This is held only in such Conferences as have adopted the Presiding Elder system.

15. How often is it held?

Once a year.

16. Who are members of it?

All the travelling and local ministers in the Presiding Elder District; together with one Steward,

one Trustee, and one Class leader from each Quarterly Conference precinct.

17. Who calls the District Conference?

The Presiding Elder. (Should a Bishop be present he presides.)

18. What are the duties of this Conference?

To make up (a) the Presiding Elder's allowance; (b) to consider the business condition of the people represented; (c) the condition of the Churches; (d) the missionary condition of the District; (e) the condition of Sunday-schools; (f) the possibilities for a District High School.

19. Your next Conference is the Annual, I be-

lieve?

Yes, sir.

20. What of it?

It is composed of all the travelling preachers of the Conference; and such local preachers as have (1) been licensed four full years, (2) recommended by the Quarterly Conference, (3) passed a satisfactory examination at the Annual Conference.

21. Who appoints the time for the meeting of the Annual Conference?

The Bishops.

22. Who appoints the place?

The Conference itself.

23. What is the business of the Annual Conference?

The entire work for the year is reported: but see Discipline Part II., Chapter I., Section 2.

24. Tell me lastly of your Quadrennial or General Conference?

It meets every four years and is composed (1) of all the Bishops, (2) of all the General Officers, (3) of one delegate for every 20 members of the Annual

Conferences whence they come—but no Annual Conference is to have less than two. Also two laymen from each Conference.

25. What is the duty of this General Conference? Its duty is to regulate the entire Church; and its authority is supreme, save in cases clearly pointed out on page 93 of the present edition of the Discipline.

CHAPTER III.

DEPARTMENTS OF THE CHURCH.

Question 1. As it relates to the Departments of your Church, will you be kind enough to tell me,

how many of them you have?

Answer. I am sorry I cannot speak with greater definiteness in regard to a matter that ought not to be in the least doubt. And yet in regard to two of these Departments, owing to the action of the last General Conference, or the printers, we do not know which, it is quite impossible to know their real status. We speak of the Educational Department and the Sunday School Department. We know that the General Conference of 1876 legislated expressly in regard to them; and consequently we find them in the Discipline of that quadrennium. But what was done with them in 1880, it is exceedingly hard to find out. If we consult the minutes of that Conference, we are told almost nothing, either pro or con, in relation to them; save the election of Rev. B. W. Watson as Commissioner of Education. But if we consult the present Discipline, we find that both the Departments under consideration have been left out. Therefore it is not within our power to tell, as we have said, the exact status of these two Departments. Of course, nothing that is here said in any way refers to the present Sunday School Union. This, I take it for granted you know, has been organized by the Bishops since the session of the last General Conference. And yet for the reason that the Educational Department was so far recognized as to elect a Commissioner, and that the Commissioner has been recognized, we purpose to account it as still existing; and the same is to be said of the Sunday School Union in view of the present condition of that branch. Answering therefore your question directly, my reply is, we have a Financial Department, a Publishing Department, a Missionary Department, an Educational Department and a Sunday School Department.

2. In the order in which you have named them, will you not tell me something of each one of these?

I will. The first Department mentioned was the Financial. This is the Department which has in charge the finances of the general Church. It was first established, at least as we have it now, in 1872. Its first secretary was the Rev. John H. W. Burley, who was re-elected in 1876. After his decease, the Rev. J. C. Embry was called to fill the position by the Board, and his management of it was eminently successful. The General Conference of 1880, however, elected Rev. B. W. Arnett to the position.

3. How is this Department managed?

As we have already told you (see doings of the Sixteenth General Conference) by a Financial Board composed of nine members: five Itinerant Elders, the Financial Secretary and three laymen: with headquarters at Nashville, Tenn.

4. Give me the names, will you, of the members of this Board?

From the First Episcopal District is Rev. W. C. Banton, (at the time of election, he was layman);

from the Second, Rev. James A. Handy; from the Third, the Financial Secretary himself, Rev. B. W. Arnett; from the Fourth, Rev. John M. Wilkerson; from the Fifth, Rev. Geo. H. Shaffer; from the Sixth, Rev. Wesley J. Gaines; from the Seventh, Rev. Jos. E. Lee, also a layman at the time of appointment; from the Eighth, L. T. Montgomery; from the Ninth, Rev. W. R. Carson.

5. What is the object of this Department?

It is to receive and pay out the moneys collected for the purpose of sustaining (a.) efficient Bishops; (b.) General Officers; (c.) help the Publishing Department; (d.) aid colleges; (e.) aid missions; (f.) relieve widows and orphans of deceased ministers; (g.) aid Church extension.

6. Has the Church contributed much for these purposes?

In the eleven years of the Department's existence

\$311,372.11 have been given.

7. The next Department you named was the Publishing; please tell something of it. When was

it organized?

The fact is, it was organized, at least it was decided upon, in the Convention that organized the Church. In the Discipline of 1817, the first edition, we find the following: "The profits of all the books published by the authority of the General Conference in Convention, shall go to the support of the travelling ministers, as the Annual Conferences from time to time may think proper. There shall be two Book Stewards appointed to conduct the printing and the sale of the books. They shall make return of the money to the treasurer, who shall be appointed by the General Conference or Convention; and after paying the expenses, the treasurer shall forward on the profits of the books

to the different Annual Conferences. There shall be an equal dividend between the said Annual Conferences respectively."

8. Has the Church ever been without this Department?

Never; it has always been one of its fixed insti-

tutions.

9. What have you to say of it now?

It is likely that it is flourishing now as it never did before. At least it ought to be.

10. What do you mean by that?

I mean to say that in view of the intellectual progress the Church has made, it ought to be more flourishing now than ever; and I think it is.

11. What are the financial figures of the last annual report presented by Manager Theo. Gould?

The total receipts were \$14,046.85; the total expenses \$12,071.85

penses \$13,971.85.

12. What have you to say of the publications, the "Christian Recorder" and the "Child's Recorder"?

Of the former we are sending out in round numbers four thousand copies weekly; of the latter, twenty thousand copies monthly.

13. What did the Editor say in that last report?

We quote his own words:

"No year since our connection with the 'Christian Recorder' has its circulation been so wide and its contents so varied as the year just passed. A glance at our books will show that it has gone to England, to the continent of Europe, to Africa, to Asia, to Australia, to the West Indies, to the Dominion of Canada; and to each of the states and territories of our own country. As to those who have contributed to its columns, we can point to

writers, irrespective of race, color, or previous condition. We have had Bishops, Elders, Deacons and Preachers; we have had College Presidents and Professors; we have had Editors and Lawyers; we have had Congressmen and Statesmen; we have had even an ex-President of the United States. These have all so enriched our columns as to make the 'Recorder' that necessity, at least to the thoughtful, for which in the earlier years of its existence we used so earnestly to plead."

14. You mentioned, thirdly, the Missionary De-

partment; what of it?

The same is to be said of it that is said of the Publishing Department; the Church has never been without it. In the first edition of the Discipline we find a whole section devoted to it.

15. As you would not care to give the whole

section (two pages), tell me the burden of it?

It was made obligatory upon all pastors to take up an annual collection, "and if expedient, a quarterly one," and send the same to the Annual Conference, saying that "in carrying on so large a work through the continent, there are calls for money in various ways, and we must frequently be at considerable expense, or the work must stop."

16. Is this all the provision the Fathers made?No: they ordered a public missionary collection to be lifted at every Annual Conference and at

every General Conference.

17. What have you to say of this Department now? Bishop Shorter is President of the Society, and Rev. James M. Townsend is the Corresponding Secretary. It has also a Board of Managers.

18. In the Missionary Annual of 1883, what does Secretary Townsend say of the work at home, of the work in Hayti, and of the work in Africa?

Of the home work, the Secretary says: "Possibly, in no one year of our history, have we done so much substantial work. Within the Conference boundaries, two hundred and nineteen missions have been formed, and a surprisingly large number of mission churches built or purchased." Of Hayti, he says: "The Haytien work is succeeding, despite the many hindrances, the greatest of which is our failure to erect the Mission House. * * We have collected one half the purchase money, and if one-half the subscriptions outstanding be paid, our house can be shipped and ready for occupancy by the first of January, 1884." Of Africa, he says: "The African missions are at present in the hands of native preachers. Arrangements are being made to send over at least two missionaries this coming vear."

19. How much missionary money has the Church

contributed during the year?

Secretary Townsend reports a total of \$13,644.56.

20. What have you to say of the Educational
Department?

I regret that very little can be said, for very little

has been done.

21. But you do not intend to say that this great Church of yours has done nothing for Education?

Oh no: do not understand me to say that; for what then would become of the forty years and more Bishop Payne has given to this work? We are doing a vast deal. But you inquired after the Educational Department.

22. Tell me then, will you, of this vast deal you

say you are doing?

Well, we have Wilberforce University located near Xenia, Ohio; we have Allen University located at Columbia, S. C.; and we have Paul Quinn college located at Waco, Texas; with a number of minor schools really too numerous to mention.

23. Tell me something of these schools respec-

tively, will you?

Wilberforce is to be ranked first. It was bought from the Methodist Episcopal Church in the year 1863 by Bishop D. A. Payne, for the sum of \$10,000.

24. Who is President of Wilberforce?

The present President is Rev. B. F. Lee, Bishop Payne having resigned in 1876.

25. Has it much of a Faculty?

Its Faculty is as follows: President, Rev. B. F. Lee, D.D.; Professor of Mathematics, J. P. Shorter, A.M.; Professor of Greek and Latin, W. S. Scarborough, LL. D.; Miss E. R. George, Lady Principal; Mrs. W. S. Scarborough, Principal of Normal Department and Instructor in French and Natural Sciences; Teacher of Instrumental Music, Miss Augusta E. Clark; General Agent, Rev. John G. Mitchell, D. D.

26. What particular thing have you to say of

Professor W. S. Scarborough?

In so far as our information goes, he is the only Anglo-Negro in the world who ever wrote a Greek Grammar.

27. But has his Grammar any standing among scholars?

It has; being highly complimented by many, and accepted as a text book by a few. Among the last we mention the Professors of Antioch College, Yellow Springs, Ohio.

28. What does your Church do to support this

University?

It contributes from the Church treasury \$2,000 a year.

6

29. Allen University, I believe, ranks next. I

should like to know something of it.

It is located at Columbia, S. C., and not a little of the credit for it is to be given to Bishop Dickerson, who rallied around him the really strong men of South Carolina.

30. Where is it located, did you say?

Quite close to Columbia, S. C. The main building originally cost \$12,000. It stands upon four acres of ground, beautifully located. Aside from the main building there are also five cottages.

31. What have you to say of the Faculty?

Rev. J. C. Waters, D.D., is President, assisted by Professor J. W. Morris, and D. Augustus Straker as Dean of the Law Department.

32. Paul Quinn College is located in Texas, is it not?

Yes; at Waco.

33. When was it opened?

In April, 1882. Its Faculty is as follows: Bishop R. H. Cain, D.D., President; Principal and Professor of Mathematics and the Natural Sciences, Rev. I. M. Burgan, B.D.; Professor of Theology, Rev. Richard Harper, B.D. Miss Edith S. Gaines is Lady Principal and Teacher in Normal Department; Mrs. Sarah C. Harper is Matron and Principal in Industrial Department; Miss Mary A. Jones is Instructor in Music.

34. Have you any information to give in regard

to the other schools of the Church?

I have not. It is sufficient to say, however, that we have scarcely a Conference in the South but is aiming to have within reach of its children some Church school. Among these, I know of none more promising than the Bishop Ward Academy, located at Huntingdon, Texas, and opened during

the last months of the last year; and the proposed school at Atlanta, Ga.

35. Edified and really cheered at the educational outlook of your Church, I should like much to be

informed of the Sunday-School Union?

Yes; it was given to the Church, at least as it now exists, by the Bishops, as the result of a council they held at Cape May in the summer of 1882.

36. Has it formally been accepted by the

Church?

It has; that is in so far as such a thing can be done independently of the General Conference. Thirty-four Conferences have voted in favor of it. Indeed no Conference has as yet rejected it, and I imagine never will.

37. Was there really any opposition to it? I think not; there was somewhat of a controversy as to the way it was brought about.

38. What success has attended it?

Very great: the Sunday-schools everywhere responding.

39. Who is President of it?

Bishop D. A. Payne, LL.D. The Corresponding Secretary is the Rev. C. S. Smith.

40. How is it proposed to manage it?

By a Board of Managers consisting of one minister and one layman from each of the nine Episcopal Districts.

41. How much money was collected during the first six months of its existence?

The Secretary reported \$1839.

42. What two publications has he undertaken? "Our Sunday-School Review," and the "Jubilee Gem."

43. What have you to say of this Department?

As with others, if wisely administered it ought to do a much needed work.

CHAPTER IV.

CHURCH OFFICES.

Question I. I should like much to know somewhat of the offices of your Church: how they are constituted, together with the powers, if any, with which they are vested?

Answer. Well sir, I will be pleased to tell you

about them.

2. What is the first and highest office in your Church?

That of Bishop.

3. What is the second?

That of Elder.

4. And the third?

That of Deacon.

5. And the fourth?

That of the licentiate or minister unordained.

6. And the fifth?
That of Exhorters.

7. Are these all the offices? Oh no: we have still others.

8. What are they?

Well, we have a class of officers known as Local preachers.

g. Will you tell me of these?

I will: but not just now. Let me finish numbering the offices.

10. After the various orders of ministers, what then?

Well, we rank Class Leaders next.

II. And after the Class Leaders, what? Then come the Stewards.

12. I suppose these are all? No; we have Trustees.

13. How about Sunday School Superintendents? In view of the fact that they are members of the Quarterly Conference, they should also be counted.

14. I understand you then to say that in the ministration of your Church, you have the offices of Bishop, Elder, Deacon, Preacher, Leader, Steward, Trustee and Sunday School Superintendent?

Precisely.

15. Having told me of the offices, I would be delighted to know how they are filled and what is the power vested in each. The office of a Bishop, how is it filled?

It is filled by action of the General Conference.

16. How is this done?

The person who gets the highest vote is declared elected.

17. What then?

After his election, he is consecrated or ordained.

18. How is this done?

Would you know in full, turn to Discipline Part IV., Chapter VI., Section 3.

19. Can you not give me in brief, some idea of the ceremony?

Oh yes: a Bishop and six Elders place their hands upon the head of the kneeling candidate and pronounce his elevation to Episcopal authority.

20. What are the peculiar powers of a Bishop? The powers of a Bishop are only such as the General Conference bestows. It is, of course, to be understood that the General Conference has not

power to abolish the Episcopacy, nor to destroy the plan of our Itinerant General Superintendency. Everything else, however, relating to the Bishops, comes under the control of the General Conference. As to their power, it has been greater in some Ouadrenniums than in others.

21. What is it in the present Quadrennium?

The powers of a Bishop in the present Quadrennium are (a) to preside in all the Conferences, (b) to affix the appointments in conjunction with the Presiding Elders, (c) to change, receive and suspend preachers (in the interval of Conference) according to laws regulating the same, (d) to decide all questions of law in the Annual Conference, (c) to travel through his district, (f) to oversee the spiritual and temporal business of our societies.

22. These, I understood you, are the positive powers granted to the Bishops; are these all?

No; according to the act of the General Conference the Bishop may, when requested, (a) appoint teachers in any schools of the Church; (b) appoint agents for the benefit of embarrassed Churches and literary institutions.

23. Has the General Conference specifically

named some things a Bishop must not do?

It has, and among them we find him forbidden (a) to allow any minister to remain in the same charge or in the same city longer than four consecutive years, (b) to apply the law which shall only be done by the Annual Conference, (c) to allow a preacher to remain in any charge "where the evidences are presumptive that his continuance will be deleterious to the prosperity of the Church," (d) to remove a preacher from the bounds of his District without at least three months' notice, (e) to transfer a preacher from one Conference to another without

a certificate, (f) he shall not rule out anything that comes up in regular order as a motion, unless the question of its propriety is first raised by the body itself, (g) he shall not confine his Episcopal prerogatives to his own District, (h) he shall not cease from travelling.

24. How is the office of Elder filled?

By the Annual Conference.

25. How is this done?

By the majority of the Conference voting in favor of the candidate declared eligible by the committee that examined him,

26. What then?

After his election he is ordained.

27. How is this done?

I must refer you to Discipline, Part IV., Chap. VI., Sec. II.

28. In brief what is it?

The Bishop of the Conference and the Elders who examined him place their hands upon his head and announce his elevation to the authority and duties of the eldership.

29. What is the peculiar authority of an elder? Like the Bishop, his power is only what the General Conference gives. As at present he is (a) to take charge of all the ministers and people found within his work (b) to preside in all his Quarterly Conferences in the absence of the Bishop or Presiding Elder (c) to see that every part of the Discipline is enforced (d) to attend to the Bishop when present and inform him when absent of the condition of his work (e) he shall travel and labor through his charge, performing all the functions of his office as opportunity may present (f) to meet the societies, classes and boards.

30. Are these all?

Oh no; there are many more duties laid out for him to do, but I must refer you to the Discipline, Part II., Chap. II., Sec. III.

31. Is there anything specially forbidden him?

Yes, he shall not employ a preacher who has been rejected by the Annual Conference. He shall not cease to travel without consent of the Annual Conference.

32. How is the office of Deacon filled? By an election of the Annual Conference.

33. What then?

By the imposition of the hands of a Bishop.

34. What is the peculiar authority or duty of a Deacon?

Very similar to those of an Elder, save the consecration of the elements at Communion. The relation he sustains to his Elder is quite similar to the relation the Elder sustains to the Bishop. But I beg to refer you to Discipline, Part II., Chap. II., Sec. IV.

35. How is the office of a licentiate, or unordained preacher, filled?

By vote of the society or Church.

36. How is this brought about?

The minister in charge shall call a special meeting of the society for that purpose.

37. What then?

If the society or the majority of them vote favorably, the Pastor must give a recommendation or note certifying to this fact.

38. And then what?

This recommendation must be presented to the Quarterly Conference, where the question is asked: Are there any applications for license to preach?

39. But is the candidate not examined?

Most certainly, and most rigidly, too; at least it ought to be rigid.

40. What is the nature of this examination?

You must pardon me for answering this question at length, for it is of fundamental importance.

41. I am glad that you so regard it—but the examination?

I quote from the Discipline: "Let the following questions be asked those who think they are moved by the Holy Ghost to preach:

a. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? Are they

holy in all manner of conversation?

b. Have they gifts, as well as graces for the work? Have they, in some tolerable degree, a clear, sound understanding, a right judgment in the things of God? A just conception of salvation by faith? And has God given them any degree of utterance? Do they speak readily, justly and clearly?

c. Have they fruit? are any truly convinced of sin, and converted to God by their preaching?

42. Is this all?

No; they must be examined at the same time touching their acquaintance with the doctrines of our Church, and upon the course of studies laid down.

43. If the Quarterly Conference is satisfied with the examination, what do they do?

They say so, by voting for the applicant.

44. Supposing them so to vote, what must the pastor do?

He must give the applicant the following:

"This is to certify, that the bearer, A. B., is licensed to preach in the African Methodist Epis-

copal Church. Signed in behalf of the Quarterly Conference of said Church, to be renewed once a year, so long as his life corresponds with the gospel, and he submit to the rules of the Discipline of said Church. Given under my hand.

D. E., Minister.

45. So then it is the people who make preachers, is it?

Precisely, and this should always be remembered; for too many have the idea, that it is the Conference that makes them.

46. What does the Conference do?

It simply makes choice of those sent up to it by the people.

47. Do you not think then the people ought to be very careful when they vote to fill the office of a preacher?

I certainly do; more careful than I sometimes

think they are.

48. But tell me how one gets into the Annual Conference after he is licensed?

By vote of the Conference itself; or in the interval by a Bishop or Elder.

49. Is the action of the Bishop or Elder in the interval final?

Oh no; the final disposition of it shall be with the Annual Conference.

50. Can the candidate simply of his own mind, go up to Conference and apply for admission?

No: he must "first procure a recommendation from the Quarterly meeting of his station or circuit."

51. What is the form of that recommendation? It reads something after this manner.

To the Bishop and Members of the — Annual Conference of the A. M. E. Church.

Dear Father and Brethren:—We the members of the Quarterly Conference of the ——Station, being acquainted with the gifts, graces and usefulness, and having implicit confidence in the Christian integrity of our brother, ——, do hereby recommend him as a suitable person to be admitted on trial in the traveling Connection, he having been carefully examined by us on the subject of Doctrines and Discipline.

Done at a Quarterly Conference, held in the above named Charge, —, 188, and signed by order and in behalf of said Quarterly Conference.

— —, Elder in Charge. — , Secretary.

52. Supposing him to have been received, what note is given him by the Bishop?

The following:

"To A. B. You think it your duty to call sinners to repentance. Make full proof of it, and we shall rejoice to receive you as a fellow-laborer."

53. Are we to understand this to be final, as to his reception?

By no means; this simply admits him on probation or trial.

54. But how long is this probation or trial to last?

Two years.

55. After this, what?

He will then be examined again, and if he be approved, he may be received into full Connection.

56. Is there any special form for such reception? There is.

57. What is it?

You must again pardon me for the length of my answer, but so vital is this question of constituting religious teachers for a people that I feel fully justified in it. The form as given in the Discipline is: After solemn prayer, every person proposed shall then be asked before the Conference the following questions, (with any other which may be thought necessary) viz.: Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in this life? Are you groaning after it? Are you resolved wholly to devote yourself to God and His work? Do you know the rules of the society? Of the bands? Do you keep them? Do you constantly attend the sacrament? Have you read the Form of Discipline? Are you willing to conform to it? Have you considered the rules of a preacher, especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you endeavor not to speak too long or too loud? Will you instruct the children in every place? Will you visit from house to house? Will you recommend fasting or abstinence both by precept and example? Are you in debt?

58. Be kind enough to tell me what these, first, tenth and twelfth rules are to which special reference is made?

The first is: Be diligent, never be unemployed, never be triflingly employed, never trifle away any time; neither spend any more time at any place than is strictly necessary.

The tenth: Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath but for conscience' sake.

The twelfth: Act in all things not according to your own will, but as a son in the Gospel. As

such it is your duty to employ your time in the manner which we direct; in preaching and visiting from house to house; in reading, meditation and prayer. Above all, if you labor with us in the vineyard of the Lord, it is necessary you should do that part of the work which we advise, at those times and places which we judge most for his glory.

59. All being satisfactory, what then?

The following Form is placed by the Bishop in his hand:

"As long as you freely consent to and earnestly endeavor to walk by these rules, we shall rejoice to acknowledge you as a fellow-laborer."

60. You must allow me to express not only my gratification but my great surprise at the many and intricate steps necessary to be taken before one can become a simple licentiate preacher in a Methodist Conference. I am sure it is not generally understood.

That is so. The majority of people seem to think that next to nothing is necessary to fill the office of a preacher in our Church. On the contrary, if the rules were rigidly observed it would be a most difficult thing.

61. Just name in order the steps taken, will you?

I will: Before one can become a preacher among us, he must be examined and endorsed (1.) By the Church generally and at a called meeting for that special purpose. He must be examined and endorsed (2.) By the Quarterly Conference of his Church. He must be examined and endorsed (3.) By the Annual Conference. He must travel for two years, and (4.) again be examined and endorsed, and (5.) he must again travel two more years and again be examined by the Annual Conference, and

again endorsed; and I might as well say here that after his reception into full connection he must travel two full years before he can be eligible to the deaconate and then two more before he can be eligible to the office of Elder. At least eight or ten years must be spent before he can come out what I might call a full fledged minister.

62. I see what you say to be true, and in view of it, is it not strange that we do not have greater intelligence among the ministry of our Church?

I confess that it is.

63. But will you not proceed with the rest of the offices?

I will; but allow me to refer you to what the Discipline has to say on the "Duty of Preachers to God, themselves and one another," Part II., Chap. II., Sec. XII–XIV.

64. The next office, what is it?

The office to be filled after the preacher is that of Exhorter.

65. What must the candidate for license to exhort do?

He must bring to the Quarterly Meeting Conference a recommendation from the class of which he is a member certifying their belief in his fitness for the work. Upon the reception of this recommendation the Quarterly Conference proceeds to examine him. Supposing him to pass the examination creditably a license is given by the pastor.

66. Has an Exhorter any peculiar powers or duties in the Church?

Oh, yes; while he is not allowed to take a text and preach, yet he is expected to exhort the people to righteous living. Aside from teaching in the Sunday-school, he is expected to lead the prayer meetings, and do such spiritual work as the pastor may direct.

67. Who are the Class Leaders in your Church? A Class Leader is one whom the preacher in charge appoints to lead—really to instruct—a certain number of the members. The real idea, is the pastor finding it impossible to meet all the members and give them the personal attention they require, appoints a deputy, as it were, to go among them as his representative. But I invite you to read Discipline, Part I., chapter iii.

68. What do you think of the idea of having the Classes elect their own leaders?

It should not be thought of; so subversive is it, not only of the old landmarks, but of the harmonious adjustment of power.

69. Who are the Stewards?

As the Leader is the representative of the minister in things spiritual, the Steward is his representative in things material, as you will now fully see by consulting Discipline, Part V., chapter iv., section 1.

70. How are Stewards made?

They are nominated by the pastor, and confirmed by the Quarterly Conference.

71. Have they any special power? They have not.

72. But have you not Stewardesses?

We have. The Sisters of the Church composing them are nominated by the minister, and they are confirmed by the Stewards.

73. What are their duties?

They are to "assist the Stewards in the discharge of their duties."

74. We come now to Trustees; what have you

to say of them?

They are the officers provided for in our economy to look after the purely temporal affairs of the Church.

75. How are they constituted?

When the law of the State does not provide a method, they are elected by the members of the Church.

76. May all the members vote?

They may according to Discipline. The words are: "Every member in full communion in the Church, if twenty-one years of age and upwards, shall be an elector."

77. But come; do I understand you to say that women may vote in a Trustee's election?

According to Discipline they may, in keeping with the decision of the Thirteenth General Conference (1868).

78. What are the specific duties of Trustees?

They are (a) to guard all the real estate owned by the people in their names; (b) they are to improve the same when so ordered by the people; (c) to prepare a house for the preacher.

79. Who is the Disciplinary Chairman of this

Board?

The minister in charge.

80. What have you to say of the Sunday-School

Superintendent?

According to the constitution for the guidance of our Sunday Schools, the pastors of our Churches are declared the Superintendents in chief. But in addition, the same constitution provides for another Superintendent to be elected by the teachers.

81. Do I understand you then to say, that each

of our schools has two chief Superintendents, for I see mention is made of a Superintendent elected by the teachers?

The idea plainly is, that the pastor shall simply exercise a general superintendency over the school as he does over every other portion of the Church. Having agreed with the Superintendent whom the teachers had elected and whom he had confirmed, as to the hours of "holding the school sessions," he shall allow him to "perform the usual duties" of the office: except that of presiding at the teachers' meeting when the pastor is present.

CONCLUSION.

Question I. I scarcely need tell you, how interested I have been in what you have been telling me of your history and government; but there is a general phase of the subject upon which I should like to hear you speak. I refer to the fact that your Church is largely, if not entirely colored. What have you to say of that?

Answer. It is true our Church is as you say, largely, if not entirely colored: but we are in no

sense responsible for that.

2. How so?

Plainly enough. A man or an organization should only be responsible for that which they forbid. Our Church does not forbid white people to join; but on the contrary, is pleased to see them worship with us and join, even as they do in many places. But our Church is no more a colored Church, than are the white Churches white.

3. That is true. But you know God does not look upon the color of the skin, but upon the heart. Do you not think that churches should unweariedly labor to take away this reproach?

I certainly do. But somehow people have got the idea that only the colored Churches are race Churches and so should be the first to disband. I wish it once for all to be known, that a colored Church has just as much right to exist as a white Church.

4. But how do you reconcile the fact that you favor breaking up colored schools and do not favor

breaking up colored Churches?

The two institutions are entirely different. If the Church was of the State, like the public schools, then I should say abolish them, just I say abolish colored schools. But it is not. In our country the Church is entirely separate, and each man worships or refuses to worship, as suits him. In no way, shape or form does it interfere with religion. Not so with schools and education. The government or State takes this under its own control, it builds the houses, elects the teachers and makes the people pay for it. If it did this with religion I would say at once, let us have but one class of Churches; but as I have said, it does not. It allows every man his own way in regard to this; and the people of all classes have gladly accepted this fact. They have no wish for the government to meddle with religion, but a very strong one that it will keep its hands off. In the enjoyment of this right and rather than be insulted and mal treated in white Churches, the fathers of the present generation of American colored people, organized Churches for themselves. These Churches still exist and will for years and years to come; at least until color prejudice both pro and con. shall cease.

5. Will that ever be?

Not in your time nor mine. It must, however, eventually come, for the Scriptures speak of the

time when "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi: 6-9.

6. What is your interpretation of this?

It plainly refers to gospel times, and means that men of all races, and nations, and communities shall show how good and how pleasant it is for brethren to dwell together in unity.

APPENDIX.

In the early annals of Philadelphia, as these relate to the Colored people, no association attracts more attention and deservedly so, than the Free African Society, the preamble and articles of association of which is presented below:

PREAMBLE OF THE FREE AFRICAN SOCIETY.

The following is a copy of the Preamble and Articles of the Association, with the names of the First Signers.

"Philadelphia."

"[12th, 4th mo., 1778.]—WHEREAS, Absalom Jones and Richard Allen, two men of the African race, who, for their religious life and conversation have obtained a good report among men, these persons, from a love to the people of their complexion whom they beheld with sorrow, because of their irreligious and uncivilized state, often communed together upon this painful and important subject in order to form some kind of religious society, but there being too few to be found under the like concern, and those who were, differed in their religious sentiments; with these circumstances they labored for some time, till it was proposed, after a serious communication of sentiments, that a society should be formed, without regard to religious tenets, provided, the persons lived an orderly and sober life, in order to support one another in sickness, and for the benefit of their widows and fatherless children."

ARTICLES.

"[17th, 5th mo., 1787.]—We, the free Africans and their descendants, of the City of Philadelphia, in the State of Pennsylvania, or elsewhere, do unanimously agree, for the benefit of each other, to advance one shilling in silver Pennsylvania currency a month; and after one year's subscription from the date hereof, then to hand forth to the needy of this Society, if any should require, the sum of

three shillings and nine pence per week of the said money: provided, this necessity is not brought on them by their own

imprudence.

And it is further agreed, that no drunkard nor disorderly person be admitted as a member, and if any should prove disorderly after having been received, the said disorderly person shall be disjointed from us if there is not an amendment, by being informed by two of the members, without having any of his subscription money returned.

And if any should neglect paying his monthly subscription for three months, and after having been informed of the same by two of the members, and no sufficient reason appearing for such neglect, if he do not pay the whole the next ensuing meeting, he shall be disjointed from us, by being informed by two of the members as an offender, without having any of his subscription money returned.

Also, if any person neglect meeting every month, for every omission he shall pay three pence, except in case of sickness or any other complaint that should require the assistance of the Society, then, and in such a case, he shall be exempt from the fines and subscription during the said

sickness.

Also, we apprehend it to be just and reasonable, that the surviving widow of a deceased member should enjoy the benefit of this Society so long as she remains his widow, complying with the rules thereof, excepting the subscriptions.

And we apprehend it to be necessary, that the children of our deceased members be under the care of the Society, so far as to pay for the education of their children, if they cannot attend the free school; also to put them out appren-

tices to suitable trades or places, if required.

Also, that no member shall convene the Society together; but, it shall be the sole business of the committee, and that only on special occasions, and to dispose of the money in hand to the best advantage for the use of the Society, after they are granted the liberty at a monthly meeting, and to transact all other business whatsoever, except that of Clerk and Treasurer.

And we unanimously agree to choose Joseph Clarke to be our Clerk and Treasurer; and whenever another should succeed him, it is always understood, that one of the people called Quakers, belonging to one of the three monthly meetings in Philadelphia, is to be chosen to act as Clerk and Treasurer of this useful Institution.

The following persons niet, viz., Absalom Jones, Richard Allen, Samuel Baston, Joseph Johnson, Cato Freeman,

Cæsar Cranchell and James Potter, also William White, whose early assistance and useful remarks we found truly profitable. This evening the articles were read, and after some beneficial remarks were made, they were agreed unto.'.

The position our first Bishop held in that Society, was that of a leader: as may readily be seen at glancing over its minutes, as they appear in Douglass' "Annals of the First African Church." But he did not long work with them; owing to the fact that the Society decided to accept the silence of the Friends as the method of opening its meeting. How his disuniting himself from the Society was looked upon by his brethren, may be seen below—the time is May 16th, 1789.

"The Committee brought in a report concerning Richard Allen so abruptly leaving the Society, and rashly calling, or convening the members together, contrary to the rules of the Society, but as some tenderness appeared towards him, it was concluded to pay him another visit in brotherly love, and report their sense thereof at the next meeting." Appended to this, is the following record: "Having had the satisfactory company of some Friends, and the business gone through with love and condescension, it is agreed to adjourn to the usual time next month."

"At a monthly meeting of the Free African Society for the benefit of the sick, held in Philadelphia, at Friends' Free African School House, the 20th of the 6th month, 1789, the Committee brought in a testification against Richard Allen, which, being twice deliberately read, was approved, and is as follows, viz.:

We, the Society of Free Africans in the City of Philadelphia, having, according to discipline established among us, long treated with Richard Allen, one of our members, for attempting to sow division among us, and endeavoring to convince him of his error in so doing, and of the breach of good order which he has thereby committed, but finding him refractory, and declaring that he no longer considers himself a member of our Society, do find it our duty to declare that he has disunited himself from membership with us by refusing to submit himself to the rules of the Society, and to attend our meeting, and he is accordingly disunited until he shall come to a sense of his conduct, and

request to be admitted a member according to our disci-

pline. Signed by the Committee, viz.:

WM. WHITE, CÆSAR WORTHINGTON, CÆSAR THOMAS, HENRY STEWART, PETER MILLER, NATHAN GRAY, MARK STEVENSON."

We present here, what is beyond all question, the oldest documents relating to our Church. As they have never before been published we have peculiar pleasure in presenting them:—

We, the Trustees of the African Methodist Episcopal Church, viz.: William Hogin, Richard Allen, Jonathan Trustee, John Morris, Jupiter Gibson, and Robert Green, having a great desire to give our children and brethren instruction in reading the Scriptures, have seriously thought of opening a school on First Day, called Sunday, and to effect the same have drawn up the following lines for Joseph Clark, in order for him to lay the same before the teachers of the African

free schools, which is as follows:

To the teachers of the African School, for free instruction of the black people. We, the Trustees of the African Methodist Episcopal Church, called Bethel, viz.: William Hogin, Richard Allen, Jonathan Trustee, John Morris, Jupiter Gibson, and Robert Green, being convened on matters of importance relative to the education of the people of color, are desirous of a First Day school being held in our Meeting House in such manner that is shall not interfere with the time of our Meeting, or worship. There has been a school kept in said Meeting House last summer which was orderly attended by about sixty scholars, under the care of Thomas Miller, deceased, and having seen the good effects of the said school, are anxious to have a permanent school kept in the said House so long as it may be found convenient or agreeable. Signed by order of the Board of Trustees, Richard Allen, March, 1706.

We, the overseers and teachers of the First Day school, being present, it was then concluded that a night school be opened for the further utility of the people of color, and a solemnity attending, it was unanimously agreed that an orderly night school should commence in the next month, beginning at the sixth hour on the First, or Second Day in the said month. And it fully agreed that no disorderly per-

son be admitted into said School.

The Overseers and Corporation, being present, who are as follows, are desired to unite together as one Commit-

tee in supporting the order and dignity of that school or schools that may be held in future in the African Methodist Meeting House and endeavor to strengthen the hands of the teachers.

Corporations - William Hogin, Prince Pruins, Peter Lux,

John Morris, Jupiter Gibson, Richard Allen.

Overseers.—Thomas Stratton, Joseph Clark, John Burk. Teachers.—Abe. Mathias, En. Sloan, Thomas Stratton, J. Clark, John Burk, Samuel Johnson, Israel Boke, Geo. Hall, (Hale.)

The 26th of 10th month, 1796.

A MINUTE TO BE HANDED TO THE ABOLITION SOCIETY FOR THE CONVENTION.

The African Evening Free School, held at the African Methodist Meeting House, in Philadelphia, in Sixth—is kept very orderly, the scholars behaving in a becoming manner, and their improvement beyond the teacher's expectations, their intellects appearing in every branch of learning to be equal to those of the fairest complexion.

Teachers and Overseers.—Joseph Clark, Richard Allen, Thomas Stratton, Abe. Mathias, John Burk, Enoch Sloan, Geo. Hale, Israel Boke, Samuel Jones, Henry Holdship.

May 5th, 1794. A number of us, citizens of Philadelphia, descendants of the African race, met together at the house of Richard Allen, in order to consult together upon the best and most eligible means to provide for ourselves a house to meet in for religious worship agreeable to our own desire, according to the light God, through grace, has given us—separate from our white brethren—for reasons hereinafter mentioned. It was proposed to purchase a frame that was for sale at the time and remove it to a lot of ground that was offered and appeared convenient for the above purpose. Brothers Robert Green, Joseph Houston, William Hogin, Isaac Miller, York Eyers, Anthony Robison and John Allen should be a committee to superintend any matter they might be called on to undertake respecting the above.

Present, Robert Green, Joseph Houston, William Hogin, Isaac Miller, York Eyers, Anthony Robison, John Allen, Richard Allen, Thomas Martin, Solomon Britenham, Prince

Pruence.

Philadelphia, May 13th, 1794. At a stated meeting of the committee it was unanimously agreed to proceed to prepare the frame for the purpose, and that the frame be put in order to move it next Saturday. Brother Robert Green, for rea-

sons which he rendered, resigned as a member of the committee, and Brother Philip Jonston was chosen in his stead.

PUBLIC STATEMENT.

Whereas from time to time many inconveniences have arisen from white people and people of color mixing together in public assemblys, more particularly in places of public worship, we have thought it necessary to provide for ourselves a convenient house to assemble in separate from our white brethren.

1st. To obviate any offence our mixing with our white

brethren might give them.

2d. To preserve, as much as possible, from the crafty wiles of the enemy our weak-minded brethren, from taking offence at such partiality as they might be led to think contrary to the spirit of the Gospel, in which there is neither male nor female, barbarian nor Scythian, bond nor free, but all are one in Christ Jesus.

3d. That we might the more freely and fully hold the faith in unity of spirit and the bonds of peace together, and

build each other up in our most holy faith.

Therefore we have associated to meet under the following

articles and regulations:

Article 1st. We, whose names are hereunto subscribed, in the name and fear of God, do unite ourselves in Gospel fellowship and brotherly love.

2d. We do acquiesce and accord with the rules of the Methodist Episcopal Church for our Church government and discipline and with her creeds and articles for our faith.

3d. That we continue (and our successors for ever) in union with the Methodist Episcopal Church, subject to the government of the present Bishops, and their successors, in all our ecclesiastical affairs and transactions (except in right and proprietory of our house, which is to be governed as our deed directs) as long as the present articles, creeds and discipline of said Church remain unaltered and unchanged, and except what is implied in the 7th article.

4th. That any alteration, or change, or addition we may think necessary must be founded on Scripture, sound doctrine, and approved of by the Bishop and other Elders of

Church before it can be adopted.

5th. That all elections for officers, etc., shall be held by ballot of all the male members in close communion with us, or as many of them as do attend, after being duly warned thereto; the mode of warning to elections to be by giving

public notice thereof the second Sabbath before it is to be held

to the congregation when assembled.

6th. That we admit none into close connection with our classes or to be enrolled as members on our books but descendants of the African race, in order they may have the capacity to vote. Nevertheless we do not mean or intend willfully or mentally anything bordering upon schism; contrary thereto we rejoice in the prospect of mutual fellowship subsisting between our white brethren and us, and in reciprocally meeting each other in our most private means of grace, as visiting brethren in Bands, classes and Love Feasts

7th. That if it shall please God to call forth among us any person or persons endowed with gifts and graces to speak for God, we, by our representatives shall present him or them to the Bishop or other Elder for ordination, in order that he or they may administer the ordinance among us, and that we retain a right within ourselves by a majority of qualified voters to call any brother that appears to us adequate to the task to preach or exhort as a local preacher, without the interference of Conference or any other person or persons whatsoever, anything included in the 3d article, to the contrary hereof, notwithstanding.

8th. That all temporal concerns of our Church be conducted by our Trustees, unless when they may think it necessary to call in the opinion of the Church, and then whatever matter may be in suspense shall be decided by a majority of legal voters, and, in case of an equal number of votes, to be

determined by lot in every case of like nature.

oth. That all matters of a spiritual nature concerning discipline, admonition or reproof, in case of the disorderly, to be decided as the rules of the Church and Scripture direct, and also the mode of divine worship and administering the ordinances, to be retained as they are now in use in the Church, with the liberty of extempore prayer, praise and speaking reserved to any that are moved thereto by the Spirit of God; that class leaders be chosen by the preachers or public speakers presiding, and the classes be conducted as heretofore in the Church.

roth. That as we have, by this union, in some measure discriminated ourselves, we think necessary to declare that we have no other view therein but the glory of God and the peace of the Church, by removing what was, in a measure, treated and esteemed as a nuisance, on the one hand, and an insult on the other, endeavoring, through grace, to avoid the appearance of evil, and to seek peace with all men, es-

pecially them that are of the household of faith. Therefore we pronounce ourselves a branch of the African Methodist

Episcopal Church in the name of the Holy Trinity.

Furthermore, we have thought it expedient thus publicly to subscribe to the articles of our faith,—1st, we receive the Apostles' Creed verbatim, as it now stands received by the Church. We receive the Holy Scriptures of the Old and New Testaments as the revealed Word of God. We believe they are profitable for doctrine, for reproof and instruction, and that they testify of Jesus. We believe it our duty to search them diligently, knowing that in them is the Word of Life. We believe that God has made of one blood all the nations of the earth, and that in consequence we are a branch of the race of Adam, and that in him we are dead, spiritually and that if we die corporally, without being born again, we can in no wise enter the kingdom of heaven. We believe that as in Adam all died, so in Christ may all be made alive; that the voice is to all men everywhere and of every kind, teaching them that denying ungodliness and worldly lusts we should live soberly, righteously, and godly

in this present world.

We believe God by His w Spirit all men, everywhere, to repent; that there are obstinate and disobedient men is to be lamented, for living and dying in that state fixes their doom down to eternal ruin. But they that obey the call do enjoy, according to the measure of their faith, communion and fellowship with God, in Christ, through the Holy Ghost, who worketh in them to will and to do, of His own good pleasure, and (when their faith is in exercise, and their hope lively) they know they are growing in grace and in the knowledge and love of God, and their souls are expanded with holy desire and longing after the lovely likeness of Christ, they want to be formed therein, and to grow up therein, untill they come to the fullness of the measure, and stature that was in Him, that being transformed into His image, and made partakers of His death, they may at last be waked up in His lovely likeness, to dwell with Him forever in the unutterable glory and mansions He has prepared for them. This we esteem the Christian privilege and the final end of all that so run as to obtain the prize of their high calling of God in Christ Jesus.

We believe that the conditional declaration of our blessed Lord, i. e., He that believeth shall be saved, is demonstrative of a free agency, but in order that we may the more safely understand this, and be preserved from error herein, it is needful we compare common experience with the wa..

...... in the exhortation: To-day if you will hear His voice harden not your hearts. The glory of our conversion, preserved to God by this declaration: Thou hast wrought all our works in us. Free agency appears in the invitation, "Come all ye that are weary," etc. Look unto me all ye ends of the earth and be ye saved. Whosoever will, let him come and take of the waters of Life freely. If any man will be my disciple let him take up his cross and follow Me. But the glory of our salvation is preserved to God in the express declaration, "No man cometh unto me except the Father draw him." It is God that worketh in us to will and to do of His own good pleasure. Therefore we marvel not when we advert to common experience (that man may work out his damnation). The most abandoned and profligate among men iustifys God cheerfully by acknowledging that at such a time and in such a place he felt the drawing of the Father, and a disposition to cleave to and serve the Lord—but have come under the old reproach: "Ye have resisted the Holy Ghost, but they that hearken to the voice of the Lord are like willows planted by the water courses," growing in grace, but always lamenting their barrenness; therefore, seeing Christ has tasted death for every man and the Spirit is striving with every man, or has strove with him, and from a sense that God is (in this sense) a jealous God, declaring his Spirit shall not also strive with the crooked and perverse. We believe that theon their own heads, although the work of conversion is supernatural, because the call is alike to all, and God is no respecter of persons; therefore we reprobate the idea that God willeth the death of any particular sinner, individually, as some have said.

We believe that faith comes by hearing, and hearing by the Word of God, and that they that are sent of God will be justified by Him. We believe that repentance toward God. faith in our Lord Jesus Christ, and holiness, without which no man can see the Lord in peace, are three of the principal doctrines of the Gospel of God, our Saviour, through whose propitiation a way is made for us to light and eternal life. We believe that on faith, hope and love hang all the law and the prophets, that they are the natural fruits of the Spirit, but by the powerful operation of the Spirit of God on the hearts of His children, and are introduced by a sincere, godly repentance, wrought in the heart by divine conviction of our fallen state by nature and actual transgression. We believe that the communion and fellowship between God and His children is as sensibly known and felt in, and by them, spiritually, according to the measure

given them, as the enjoyment of any material good is known and felt by the outward man; by faith they lay hold of the promises, and God in faithfulness fulfils them; they dwell in Christ and Christ in them; in fine, they have the witness in themselves that they are born of God. We believe that in the last day the dead shall be raised and the quick shall be changed; they that have done good, namely, they that repented and believed, shall be taken into the New Jerusalem and bask in the Beatific Vision for ever: and they that rejected the Gospel shall go away or be banished, into everlasting torment. Furthermore we believe that three persons particularly expressed in the introduction of the Apostles' Creed is one God, co-equal and co-eternal, of equal power, and self-existence in the threefold capacity of God, the Father, willing; God, the Son, assuming; and God, the Holy Ghost, perfecting the work of man's redemption. The eternity of the three-one God co-equal, the power, the essence and cardinal virtues of the deity, co-equal and co-eternal.

We believe that in our natural state we are miserable poor, blind and naked; that in us dwelleth no good thing; that we are naturally prone to evil, as the sparks are to fly upward; for being born in sin and shapen in iniquity, our desires and inclinations are earthly, sensual and devilish; therefore, as men, we are at enmity with God, in our natural state, and God as holy, just and true, is at enmity with us. We believe God can be just, and also the justifier of the ungodly, for we have an Advocate with Him who is made sin for us, although He knew no sin, even Jesus Christ, the righteous, who is a full and sufficient High Priest. Touched with a sense of our infirmity, and after having made a full and perfect sacrifice and oblation for the sins of the whole world, by offering Himself freely a sacrifice for all, the atonement is adequate to the necessity we were in, and He is now entered into the holy of holies for us, where His Priesthood cannot fail, and is made of God unto us wisdom, righteousness, sanctification and redemption, having the testimony of the Father that He is His beloved Son, in whom He is well pleased.

Philadelphia, Nov. 3, 1794.

The following excerpt is from the first edition of Lorenzo Dow's works (1816). In it we have, as it were, an outside view of the events relating to the organization of our Church. Dow himself was connected with the early Methodist Societies, and being himself under the ban of their opinion, did

not he sitate to speak freely. The quotation is from his work entitled, "On Church Government."

Is there any other "Methodist Bishop" in America?

There is.

What is his name?

Richard Allen-a man of color.

From whence came this man, and by what means and

authority was he ever constituted a Bishop?

Richard Allen was born a slave—experienced religion from the preaching of Freeborn Garretson—bought his free-

dom of his master, and then learned to read, etc.

Francis being jealous of his power, noticed Allen with a watchful eye—and finally embargoed him to locate and become stationary. He accordingly, after looking round, fixed upon the city of Philadelphia; where there was but five colored people in society at that time.

However, he turned in to hold meetings in season and out of season, here and there, and wherever he could find an opening and gain access—so that the society soon increased to forty-two. This mode of conduct raised a "dust"

and gained him some opposition.

* * * * * * * * * *

The colored people were considered, by some persons, as being in the way:—they were resolved to have them removed, and placed around the walls, corners, etc.—which to execute, the above expelled and restored man, at prayer time, did attempt to pull Absalom Jones from his knees—which procedure, with its concomitants, gave rise to the building of an "African Meeting House,"—the first ever built in these Middle or Northern States.

This raised a "dust:"—the colored people were commanded to desist, and make an acknowledgment within a limited period, or some body would know the reason why! Upon this they sent in their resignation, and so went on

with the building.

Bishop White then came forward and offered to ordain them a pastor, if they would choose and select one to their choice. Richard Allen was spoken to first, but he replied, "I am a Methodist!" Then Absalom Jones was selected, and Bishop White ordained him accordingly. Thus the arbitrary conduct of some drove off those people of color from the Methodists and placed that congregation under the Church of England.

After this, Richard Allen built a Meeting House with his

own money, upon his own ground; and called the name of

it "Bethel."

The colored people did their own church business, and a woman being expelled, she however obtained a ticket from the white Elder, to go into love-feast; but was not admitted in-which refusal affronted the preacher, as disregarding his power and authority; wherefore he threatened them, demanding, at the same time, the key of the Meeting House and the books of the church, etc., by virtue of those "articles of association" which the colored people refused to comply with-and had recourse to the proper authority for redress, accordingly. Hence the "articles of association" were improved by a "supplement," which supplement made a great noise in Philadelphia at times, and were misrepresented through prejudice, by some.

However, the preachers being changed, the storm blew over for that time—and the colored people agreed to pay a certain sum, as their quota, towards supporting the stationed preacher; but he preached only a few times with them. which, by computation, would nominally amount to about thirty dollars per sermon. And also such preachers as would not be received by the whites were turned off on them; which gave the people of color greater disgust—so that the next year they would not consent to give only half so much as heretofore-which money was rejected by the whites, with a demand for the whole; and also, that no white person should preach for them, unless they would destroy the supplement likewise.

Thus they were without any white preacher, according to "order," for some time. But at length the Academites

agreed to preach for them one year, for that sum.

The next year they arose in their demand for more money, etc., which being refused, they were again excluded from preaching, with an injunction to destroy the supplement; but this not being complied with, another Meeting House, near Bethel, was hired, and orders to attend that, hoping thereby to split the congregation. At that time a circular was published, cutting off the whole body, from a thousand to fourteen hundred, in a lump, as being no longer Methodists, except the above conditions were complied with—about the money, supplement, or going to the other House-and the sanction of Francis and the Q. M. Conference was in it.

After some time time, finding only a small number to go away, R. R. R. says virtually—you are Methodists, and I shall preach for you thus and so, and thus and so; and he went at the time, but a black man was preaching, and the house was so crowded that he could not get in far; so he called to some to take notice that that man had stolen his appointment, which conduct so interrupted the people that two white gentlemen were about to take him to the tight house, for disturbing the public peace, had he not prudently withdrawn immediately away. However, they were continued on the Minutes another year.

Those circumstances gave rise to a suit at law, which terminated in favor of the colored people, though means of a disgraceful nature were used to effect their purpose to get the House, and which may cause some to blush in that day when all secrets shall be disclosed—I mean their using a backslider as a tool for the purpose. But what will not hu-

man nature stick to do, if the heart be not right?

Thus the Church of Absalom Jones, the Academites, Bethel, and Kensington have been, as it were, driven off—

surely there is an Achan in the Camp!

If Mr. Wesley had a right to ordain Dr. Coke, by the same rule Absalom Jones might ordain Richard Allen, and the ordination must be equally valid. And if "three elders and one deacon," or "three elders" can "ordain a bishop" to answer the purpose, by the same party the ordination of the Rev. Richard Allen must be equal, in point of virtue, as any now among the Methodists; therefore, why not emit and transmit as much sanctity among those on whom he may lay his hands, as any other Methodist Bishop, according to the doctrine of Episcopacy, provided he be as holy in heart, walking with God: whereby he may do it in the power of faith, under the sanctifying influence of the grace of God.

If any one doubts the real strength of Richard Allen's character, he has only to read the following letter:

Feb. 18, 1816.

To the Rev. Daniel Coker, Minister of the African Bethel Church, Baltimore.

Dear Bro,:—I received your kind letter and was happy to hear that your family is well; and above that the work of the Lord prospers among you. The hymn that was composed on the victory of Bethel Church came safe to hand. I have given one to Lawyer Binney and one to Lawyer Brown. Mr. Sargent is gone to Congress; at our trial we got the States Attorney (Mr. Israel Ingersoll) in his place. On the 26th of December, the Rev. Mr. Burch (one of the

white Methodist Elders) sent to me a notification that he should preach on the 31st inst., in Bethel Church, and requested me to give notice to the congregation that he would preach at 3 o'clock in the afternoon: however, for fear that notice would not be given, he came down himself on Thursday evening, and gave out the appointment for himself. But I contradicted it, and told the congregation that I did not believe he would preach. When the day arrived on which he intended to preach, we began meeting a little after 2 o'clock. The house was crowded, and the aisles all filled with people and benches, so that he could not get half way up the aisle; for observe he came about a quarter before 3 o'clock. He said, "Jacob Tapsicoe, (who is one of our colored ministers) did you not know it was my appointment?" Brother Tapsicoe demanded silence, and said he was preaching in the name of his Lord, and by the authority of the laws of his country. The Elder presently withdrew, together with his company. On Monday, the first of January, 1816, he applied to the Supreme Court for a writ of mandamus, to restore him the pulpit of Bethel Church. Our lawyers repulsed his motion and granted him a writ to show cause why the trustees should restore him the pulpit. On this our lawyers manœuvred to try the whole case. On the 11th of January, it was brought before the Supreme Court. Mr. Binney opened the case very auspiciously; he had not spoken one hour before the Court appeared to be convinced. Mr. Binney, however, took up the whole of the first day in opening his case. Mr. Binney pleaded that the Rev. Mr. Burch, nor any other Elder in the Connection, had any right to the pulpit of Bethel, contrary to the wish of the Society; for any grant that had been made to the elder by the trustees ought to be taken from him at their pleasure, as there was not a third person's name to the deed or act of incorporation, and no temporal emolument arising therefrom. Secondly, that he was not a member of the incorporation, nor a party in the deed, and that the congregation had a right to take from him what the incorporation had given him. This was also the decided opinion of the judges, and the judge further asked, what profit he expected it would be to them by forcing himself upon them contrary to their wishes; and that they held too high a hand over the colored people, and they would drive them all from them if they continued to carry so high a hand over them, and he perceived he had no right to the Church, and that the whole of them could be expelled. Now, had not the Church then been sold, we should have

gained our cause; for the Court was of the opinion, from the above assigned reasons, that they had no right to preach for us, contrary to our wishes, or to impose themselves upon us. As to a libel that I see in circulation (in your city), bearing the signature of John Forty, about the sale of the Church, I will here observe, I have had a judgment bond and mortgage against the Church ever since 1803 for \$1464, and a judgment bond for \$3969. With regard to the sale of the Church, the elder authorized a man to come forward to bid for it; he run the Church (and the adjoining) belonging to the Church, up to \$10,525; the elder then proposed to the sheriff not to make out a deed till the overplus of the money was paid; but in that he failed; the elder then applied for a writ of mandamus, (as before stated), but in that he failed. But he got an execution for us to show cause why the trustees should not deliver him the pulpit, and upon this the whole case was tried

Please let me know who that John Forty is, and what he is; for what he has asserted is nothing more than a libel about Bethel Church, which we can make appear. I am in haste, as I have to preach. No more at present, but remain

your loving brother in Christ.

N. B. Since writing the above, I have understood who this John Forty is, and I think him beneath my notice; for I had made up my mind to prove his assertions false in every respect, by a bill to be laid before the public, or by a daily advertisement; for what does this man know about

the docket of our Supreme Court?

At the first sight of the bill, I found him to be a man of deceit; yea, I found him more, viz., a man of untruth in saying that the decision of the Supreme Court authorized him to say that you had told what was not true. As to what he says of the Society being opposed to the sale of the Church, and of my being overbearing, the union of Bethel society will prove it to be false. There was but one man who opposed us, and he had been a fractious member, and was disowned for his improper conduct. In 1812, he appealed to the Quarterly Conference; the elder of the Methodist Episcopal Church was the chairman of the Conference; the judgment of the committee was confirmed in his expulsion; but when Mr. Rossell was stationed in this city, and would not get one single member of Bethel Church, he made a tool of Robert Green. I shall get the decision of the Supreme Court and forward it to you. You will excuse my not sending our Church deed, as we are now getting a new deed formed, and a new law. No more at present, but

remain your loving brother in the bonds of a pure gospel.

REV. R. ALLEN, with his other colleagues.

(Read this letter in your Church as often as you think proper. Now it will be observed that the property of Bethel Society in Philadelphia is worth between twenty and thirty thousand dollars).

The following is the hymn referred to in the above letter:

The God of Bethel heard her cries, He let his power be seen; He stopp'd the proud oppressor's frown, And proved himself a King.

Thou say'd them in the trying hour, Ministers and councils joined, And all stood ready to attain That helpless Church of Thine.

Bethel surrounded by her foes, But not yet in despair, Christ heard her supplicating cries; The God of Bethel heard.

Written on the very verge of the grave, the following "Farewell" has a saintly odor about it:

MY LAST FAREWELL,

ADDRESSED TO THE CLASS OF WHICH I WAS UNWORTHILY
APPOINTED LEADER,

Some time in September, 1824, I endeavored (unprofitably) to serve you. We have had many a precious and comfortable season whilst waiting on the Lord; but my work is done, and I must give way to another. The Lord hath summoned, and I must obey. How fortunately for me that I have engaged in this good work in the morning of my days; and though I have done but very little, and am poor, mean and worthless—Yes, I can say with the blessed Apostle, for me to live is Christ, and for me to die is gain. Gladly would I spend many more years on this terrestrial ball, to be of small service to my beloved family and the cause of God, whom I love as my life. But if it is my loving Jesus's will to call me from the evil to come, let all the world know that another Sinner, saved by Grace, is gone to swell that triumphant throng whose sweetest strain is Grace for ever.

I hope to see you all again—be faithful—I shall continually look for your coming into that bright and celestial world above.

JOSEPH M. CORR.

The Right Rev. Jose h M. Corr was neither elevated by applause nor yet dejected by persecution; and whether he was called a good man or a devil, it was of the least importance to him. His chief concern appeared to be the knowledge of his duty to God, and the faithful discharge of the same, independently of what men might think or say.

He was a man of great humility; he possessed an affable child-like simplicity; he was bold in the cause of God; fervent in his devotion and supplications; zealous in declaring the Truth and everlasting Gospel of Christ, in which he neither sought nor courted the applause of man. On all occasions he labored with great zeal and diligence, declaring the terrors of God's law against the ungodly, and administering consolation to the penitent, by the promises of the Gospel.

He was a man of great faith, and often spoke in the power and demonstration of the Spirit, of which he was favored in a very extraordinary manner. The Lord often wrought wonders by and through his instrumentality to the conviction, conversion and sanctification of many.

Such was the life of our much beloved Leader.

Now my dear class-mates, let us all endeavor to profit by his example, and show to the world that we have Christ put on, and are endeavoring to walk in Him, that our last end may be like his.

E. L.

We find the following two excerpts in an old Attleborough Class Book, the first is dated Jan. 1, 1827, the second, June 4, 1832.

"Be it remembered that a fast day be kept every Friday prior to every Love Feast; and let the Elder enforce this rule."

Be it remembered that on Friday preceding our Quarterly meeting, there shall be a fast held among the members of our Church, for a revival of religion among us and that there shall be a display of the power of God, so that souls may be gathered in.

Rev. P. D. W. Schureman.

Referring to the Nineteenth session of the Baltimore Annual Conference, held in Washington City, April 19th–28th, 1834, especially to a visit the Conference made the President

of the United States, his Excellency, Andrew Jackson, Levin Lee, the Secretary of the Conference, says:

"The sitting of this Conference was attended with unusual success, it being the first colored body that have ever convened in the capital of the United States, caused great excitement. Many hundreds, both of white and colored assembled, at the preaching hours, especially on the Lord's day, and listened with delight to the ambassadors of the cross; who, on this occasion, were endued with more than usual energy. Several were cut to the heart, and fourteen came forward professing their faith in Christ, and joined the society. The authorities of the city expressed their good feeling, and offered their protection, should any evil designed persons attempt any interruption. His Excellency, the President of the United States, being waited upon, expressed his warmest approbation of the proceedings of the Conference, and wished a hearty success to the cause in which these distinguished followers of Christ were engaged; "peace on earth, and good will to men."

The following series of resolutions were passed by the Nineteenth session of Philadelphia Annual Conference, held in Philadelphia, 24th May to 3rd June, 1834.

Resolved, That it shall be the duty of all the preachers of this Conference strictly and perseveringly to recommend the "Temperance Cause," in their respective circuits or stations, both by example and precept; and should a complaint of default in this particular be made against any preacher, he shall be dealt with by the senior preacher, according to the provisions made for all cases of imprudence

and neglect of duty in our form of discipline.

Resolved, That as the subject of education is one that highly interests all people, and especially the colored people of this country, it shall be the duty of every minister who has the charge of circuits or stations, to use every exertion to establish schools wherever convenient, and to insist upon parents sending their children to school; and to preach occasionally a sermon on the subject of education; and it shall be the duty of all such ministers to make returns yearly of the number of schools, the amount of scholars, the branches taught, and the places in which they are located; and that every minister neglecting so to do, be subject to the censure of the Conference.

Resolved, That all the ministers in charge advise the members of our Church, in the circuits and stations within

our bounds, to raise the average sum of twelve and a half cents from each member within one year, to aid the publish-

ing fund.

Resolved, That it is the duty of every preacher in charge of this Conference, to take up collections yearly in every principal appointment in his circuit or station, to assist in the promulgation of the gospel, by aiding those who are laboring in the itinerancy; and that, if any minister shall neglect so to do, he shall be liable to the censure of the Conference.

We give below a list of all the Elders, Deacons and Preachers of the Church in the year 1834, precisely fifty years ago. How truly may we say, that the "little one" has "become a thousand."

Elders.—Revs. Edward Waters, William Cornish, Samuel Todd, Jeremiah Miller, Richard Williams, John Cornish, Israel Scott, Peter D. W. Schureman, Francis P. Graham, William P. Quinn, Joshua P. B. Eddy, Charles A. Spicer, John Boggs, Austin Jones, Wiley Reynolds, Thomas Lawrence, Richard Robinson, Moses Robinson, Peter Lewis, Reuben Cuff, Edward Jackson, Noah C. Cannon, James Bird,

George W. Boler, Isaac Miller. Total 25.

Deacons.—Revs. William Moore, Clayton Durham, Adam Clincher, Marcus Brown, Shadrach Bassitt, William Henry, Benjamin Croger, George Hogarth, Jacob Smith, Abraham Marks, William P. Williams, Aaron Wilson, Charles Dunn, Jeremiah Brown, William A. Nichols, Henry Adkerson, Abraham D. Lewis, Samuel Collins, Samuel Enty, Jeremiah Thomas, Walter Proctor, Joseph M. Corr, Jeremiah Durham, Jeremiah Beulah, Andrew Massey, Peter Croger, Henry Brown, Edmund Crosby, James Burton. Fortune Matthias, Levin Lee, Nathaniel Peck, Stephen Smith, Lewis Woodson, Pleasant Underwood, George Coleman, Samuel Johnson, Sampson Peters, London Turpin, Total 39.

Preachers.—Henry Brown, Benjamin Potter, Joseph Oliver, Benjamin Wilson, Robert Evans, Wardel Parker, Thomas Hall, John Hight, John Messer, Cuffee Spence, Eli N. Hall, John Morris, Edward Thompson, Thomas Banks, Jeffery Goulden, Nathan Blake, Jacob Ringold, Peter James, Samuel Webster, Thomas Baldwin, Samuel Clingman, Basil Simms, Enoch Smith, Samuel Edwards, James Thompson, John Scott, Anthony Treadwell, Perry Gibson, Israel Wil-

Lams. Total 29. In all 93.

In the Philadelphia Annual Conference Minutes of the year

1836, we find the following testimonial to one of the greatest of the fathers, especially when we consider his age; but there were "giants in those days."

Joseph M. Corr, who departed this life on the 18th day of October, 1835, in the 29th year of his age. He was an exemplary man—a man that had the cause of his God at heart. His life and conversation were a pattern of piety to all with whom he had acquaintance. He was beloved by all, at home and abroad. He was an affectionate husband; his family was dear to his heart, As a preacher of the gospel, his bosom flowed with holy zeal for its promotion. Upon him rested the whole weight and responsibility of the records of the Church, he having been for several years the General Book Steward of the Connection. His constitution, which had become much debilitated by that sure and fatal disease, consumption, was for a long time insufficient to support him in his arduous labors for the temporal economy and spiritual life of the Church: yet, such was his zeal for the success of his Heavenly Master's kingdom, that he continued in his infirm state of body to travel about and preach the glad tidings of salvation to a ruined world, success attending the same in the conversion of many poor souls from the errors of sin to the knowledge of the truth; and, at the same time, attending to the writings and records of the Church, until his body became a prey to the shafts of death. He died in the triumphs of faith, leaving a lively testimony of his acceptance with God. In his expiring moments he bid the world adieu, being fully prepared for a blissful immortality. He is now joined with the redeemed, receiving the blessed reward of his labors, having finished his work and kept the faith. He was a local preacher of the gospel for ten years—four years of that time he was a local deacon. He was followed by a vast concourse of his brethren and fellow citizens to the silent grave, much lamented by all who knew him. His funeral sermon was preached in Bethel Church, in the city of Philadelphia, by the Right Rev. Morris Brown, from Rev. xiv. 13-"Blessed are the dead," etc.

The Twenty-Second Annual Session of the Philadelphia Conference Phila., May 20, 1837, passed the following.

Whereas, We, the elders, deacons, and preachers comprising this Conference, have, and do, under many embarrassing circumstances, continue to preach the gospel to our scattered and rejected brethren, according to our abilities

and the grace of God assisting us; feeling sensible, like those of our brethren who have gone before us, that the time of our departure (when we must also give an account of our stewardship) will soon come to hand. We therefore feel it a duty enjoined upon us to enter upon the records of this Conference an expression of our grief at the withering effects of prejudice against our color, by a great part of the Christian community of this country. Feeling a deep solicitude that such things be done away in the universal Church of Christ, and all the members of His mystical body become as one in love and fellowship; that our young men who may hereafter embark in the ministry, may, in common with all who are called by the Saviour to preach His word, be placed in the possession of ample means for their qualification, that they may become workmen that need not be ashamed, rightly dividing the word of truth, upon whom the salvation of thousands of souls, the right instruction of the Church in the means of grace, and the general improvement of our people in knowledge and mutual cultivation greatly depend. Therefore:

Resolved, on motion, That the Right Rev. Morris Brown. Senior Bishop of this Church, together with such person or persons as he may choose to associate with him, be a committee to prepare, or cause to be prepared, an appeal or statement of the condition of our Church, the wants of a cultivated ministry in the Church of Christ among the people of color, and the many obstacles thrown in the way of our young men, preventing them from obtaining such liberal education as is necessary to prepare them for the ministry; that said committee lay the same before the presidents and officers of colleges and theological seminaries in the free States, with a respectful entreaty that the advantages of education which their respective institutions afford, may be extended to all persons alike, without distinction of color. And, furthermore, that said committee be authorized to correspond with Christian philanthropists, and brethren generally, by appeals through the public press, the pulpit, and all other suitable means, to awaken a general interest among ourselves and our friends on this important subject.

Also the same Conference passed the following, which has even now a timely ring about it:

Resolved, on motion, That we recommend to our preachers to warn the people not only against extravagance in useless ornaments and unnecessary fashionable dress, as our

Discipline enjoins, but against a slovenly and ragged appearance, which some of our people are not careful to avoid, than which, nothing does more to perpetuate the prevailing aversion and prejudices against color. The malignity of prejudice would be much abated, we believe, if our people were more careful in their person and dress, to appear neat and cleanly.

Resolutions passed at the Eighth Session of what was called the Pittsburgh or Western Conference, held in Cincinnati, Aug. 25, 1838.

Whereas, Education and enlightened morals lead to honor and preferment, and are of intense interest to our people in

this enlightened age; therefore, be it

Resolved, That it shall be the duty of our preachers throughout their respective circuits, etc., to impress upon our people at all times, whenever convenient, the importance of education.

Resolved, on motion, That with the success of the temperance cause, the elevation of our people, the perpetuity of government, the salvation and hope of the Church of God are so intimately connected and identified, that it is the duty of all our preachers, on their respective circuits, etc., to take the firm and decided stand of our Discipline, which forbids the use of all ardent spirits and alcoholic drinks, except in medicinal cases.

The following, clipped from the New York Annual Conference for the year 1838, refers to a missionary tour taken by the Rev. Richard Williams.

"He visited Rochester, N. Y., and established a society there of twenty-six members, and licensed one preacher; at Buffalo, New York, he established a society of thirty-one members, and licensed two preachers. On going into Upper Canada, he repaired to the Governor's house at Toronto, and there had an interview with the authorities concerning the objects of his mission into those regions, and received from them every encouragement to proceed forward, assuring him that the law and usages of the province will afford him, in establishing the African Methodist Episcopal Church among them, every possible and necessary protection. From thence he proceeded to Niagara, and established there a society of twenty-two members, at St. David's twentynine, and at St. Catharine's forty, and licensed two preach-

ers, making a total of one hundred and forty-eight members, and five preachers added to the Church, being the fruits of his mission in the past year.

It is quite likely that Bishop Payne is correct in pronouncing the following Episcopal Address, the first of the kind the Church had ever received.

ADDRESS.

BELOVED IN THE LORD,-

The undersigned take this opportunity to lay before you the claims of our aged, sick, and worn-out traveling preachers, many of whom have spent the prime of their life in your service, counting their time, their talents, and even life itself not dear to them; but have rather sacrificed all earthly comfort and family ties, in obedience to the heavenly mandate, requiring them to go into all the world and preach the gospel to every creature, and to compel poor sinners to come to the bounteous table of the Lord. You have heard them. Your souls have been made to rejoice within you while sitting under the pleasing strains and arguments that have dropped from their lips from time to time, in calling the sinner to repentance, and in pointing the mourner to the Lamb of God which taketh away the sin of the world. But, recollect they are in the flesh; age, infirmity, and all those debilities incident to mortality have crept upon them, and they are now thrown upon the charities of the general Church for support, the few remaining days they have to linger in this To you, therefore, dear brethren, the evanescent state. Church, in behalf of these ancient worthies and veterans of the cross, speaks in loud and urgent tones, for a little pittance to sustain them the few remaining days of their probation. And shall this appeal to you, dear brethren, be in vain? We trust not, but feel encouraged with the pleasing thought, that you will not suffer the righteous to be forsaken, nor see his seed begging bread. The profits arising from the sales of all books published by the General Book Steward are applied to the above purpose; and all donations of money, etc., directed to him at Brooklyn, N. Y., for that purpose, will be thankfully received and carefully applied.

The claims of our young men, too, for aid to sustain them while they are preparing themselves for the ministry, (that they may become approved workmen in the Lord's vine-yard) are urgent upon you, as the future prosperity of the Church and of generations to come is dependent upon the

care we now take in raising up suitable teachers for our people, well qualified in every respect. We therefore sincerely trust that you will unhesitatingly lend us your aid, dear brethren, in this laudable cause, as it is no other than the cause of God.

To our white friends, upon whom providence has smiled with all that nature's bounty can afford, to you poor Ethiopia's sons and daughters look with longing desires for the day when you will take her cause at heart, and aid her young men on in the ministry, that she may in due time be able to stretch forth her hands to God. You will observe by carefully perusing these minutes, that the wants of our Church are many, and urgent upon us at present, and call loudly for aid from the charitable part of the community, many of whom stand ready, we believe, to assist in raising the character and standing of the ministry of our Church All aid for the above purpose will be gratefully received and duly applied, if directed to our General Book Steward, Brooklyn, N. Y.

We would remind our brethren throughout the Connection, as Methodists, to bear in mind the 22d day of October next as the One Hundredth Anniversary of Methodism; and as it is a special day set apart by all the Methodist Churches in Europe and America as one of gratitude and praise to God, we therefore trust that all our brethren, in all our Churches, will be careful strictly to observe it in worshipping and

praising God for His bounteous goodness.

Morris Brown, Edward Waters, Bishops; George Hogarth, General Book Steward, Brooklyn, N. Y., August 1st, 1839.

Resolutions adopted at the Fifth Session of the Pittsburgh, or Western Conference, held in Pittsburgh, September, 1840, Morris Brown, Bishop; J. B. Vashon, Secretary.

We, the members of this Conference, are fully satisfied that the principles of the Gospel are arrayed against all sin, and that it is the duty of all Christians to use their influence and energies against all systems that rudely trample under foot the claims of justice and the sacred principles of revelation. And, whereas, slavery pollutes the character of the Church of God, and makes the Bible a sealed book to thousands of immortal beings—Therefore,

Resolved, on motion, That we will aid, by our prayers, pious persons whom God has raised up to plead the cause of

the dumb, until every fetter shall be broken and all men enjoy the liberty which the Gospel proclaims.

Resolved, on motion, That, whereas, education is one of the principal means of creating in our minds those noble feelings which prompt us to the practice of piety, virtue, and temperance, and is calculated to elevate us above the condition of brutes, by assimilating us to the image of our Maker, we therefore recommend to all our preachers to enjoin undeviating attention to its promotion, and earnestly request all our people to neglect no opportunity of advancing it, by pledging ourselves to assist them as far as it is in our power.

Resolved, on motion, That we hereby recommend to all our preachers, in their labors to promote the cause of temperance, to hold up the principle of total abstinence from (as a beverage) all intoxicating drinks, as the true and safe rule for all consistent friends of temperance to go by, and as in accordance with our discipline and resolutions of our

former Annual Conferences.

Resolved, on motion, That a sermon be preached, quarterly, on all our circuits and stations, by our preachers, on the subjects of temperance and moral reform; and the preacher in charge who neglects to attend to that duty, or see that it is attended to, shall be amenable to the next Annual Conference.

Resolved, on motion, That there be four sermons preached in the year, in all our Churches and congregations, for the purpose of encouraging the cause of education and Sabbathschools among our people; and that a collection be taken up, where there are Sabbath-schools established, at those times, for the special aid of those schools.

The following is clipped from a letter written by the present Bishop John M. Brown, dated Oberlin, O., Nov. 6, 1840:

"I arrived here October 16th, and have found the people to be very kind. This is a Congregationalist institution; but as it regards treatment, the colored man is as well treated as the white. No separate table, but all eat, sleep, and recite alike. This is truly an *abolitionist* school. I had no idea that the African Methodist Episcopal Connection was as much opposed as it is. The white Methodist Episcopal Church is a bitter enemy to us. There is no Methodist Church in this town. There are a few brethren of that denomination in the Institute, who have a class, one of whom is a colored brother, and exhorter in the white Methodist

Episcopal Church. He is a bitter enemy to our Church. There is hardly a time we meet but what we have some contention. I must say, that our preachers and people do our Connection no little harm in standing aloof from those who desire our welfare. I think there is great need for our members and preachers joining unanimously in prayer to God, that He would raise up such men among us as are capable of keeping our Connection together, and not scattering it."

Preamble and resolutions passed at the Twelfth session of what is called the Ohio or Pittsburgh Conference, held in the city of Columbus, Ohio, September, 1842.

In all great enterprises, either temporal or spiritual, the wisdom of the associated body who devised the plan, is seen in the selected ways and means to prosecute it, and we, the members of the Ohio Annual Conference, believe the Western Christian Mission as devised by the General Conference, held in the city of Baltimore, in 1840, and prosecuted by the Rev. William Paul Quinn, in the states of Indiana, Illinois, and Missouri, is the greatest Christian enterprise ever undertaken by the African Methodist Episcopal connection, since its rise and progress in our country. Its present widespreading influence, and future prospect of good to the present and rising generations in the Western States, entitle the agent, brother Quinn, who with untired zeal, prosecutes the mission, to that honor and esteem, by this Conference, which is due and is paid to all men of great minds and enterprising habits.

The Western mission, which commenced since 1840, now includes eight circuits, and one station, embracing a membership of about eight or nine hundred, and comprises a colored community of twelve or fourteen thousand, all of whom are now furnished with the external provisions of the gospel, through the medium of our Western mission, under the superintendency of the Rev. Wm. Paul Quinn, and

Therefore, be it resolved, by this Ohio Annual Conference, that said brother Quinn is entitled to, and has the confidence and high regard of this body, for that self-denial and truly devoted missionary spirit which he has manifested in this enterprise; and be it further resolved, that brother Quinn is entitled, by the laws of Christian courtesy, to sit and counsel with the Bishop during this Conference.

In 1842, Rev. George Hogarth, our General Book Steward and Editor, visited Hayti. The following is the editorial he

wrote upon his return. It will be seen that African Methodism is scarcely as strong there now as it was forty years ago.

HAYTI—ITS PRESENT MORAL AND RELIGIOUS STATE.

Our recent short visit at Port au Prince, the capital city of the Republic of Hayti, a few weeks since, afforded to us much personal gratification. The kind treatment received from all classes of society, gave us an opportunity of viewing for ourselves the present political, moral and religious state of that country—a country with its diversified mountains and plains, spreading into the ocean about three hundred miles in length, and two hundred and fifty in width, with a population of about a million of inhabitants.

Much might be said in favor of that people, considering the many disadvantages under which they have long labored; but as our Journal is wholly devoted to the moral and religious interests of mankind, we shall confine ourselves to a few brief remarks upon that state of society we

found among them.

It is known that the Roman Catholic Church in this country is predominant; yet all others, by the Constitution, are tolerated. The great bulk of the inhabitants of the country being of the above-mentioned Church, it was dangerous about nineteen years ago, when we resided there, to make a public profession of the Protestant faith. We shall not forget a certain Sabbath day about that time, when the populace arose en masse upon a few of the despised followers of the Saviour, who dared to assemble themselves in a secret chamber to worship God, according to the form and manner that the Methodist missionaries who had been among them had prescribed for them, before they were ordered away from the country. The scene that took place upon the persecution of these servants of God on his holy days, is indescribable-such as yells, hisses, epithets of "Methodists!" "Devils!" &c. An array of the military was presented, and these brethren, worshippers of the living God, were finally marched out of their place of worship amid the clatter of bayonets and swords, surrounded by the infuriated populace, who stoned them all the way to the City I'rison, where they were incarcerated for several days -and on being released, were obliged to pay one dollar each.

All this was done to gratify the advocates of the predominant Church, and to stifle the spirit of Protestantism that was then abroad in the land; but as it was in the early days of the Christian Church, so has it proved in this case. Persecution has advanced her cause. They who were guilty of such conduct have become ashamed of it—and now we find our brethren sitting publicly under their own vine and fig tree, and none to molest or make them afraid.

We found a large body of our American brethren, who emigrated there about seventeen years ago, associated together under the denomination of "The Haytien Union Methodist Society," as represented by brother Williamson, their agent at Philadelphia. This Society, we are happy to say, has several itinerant ministers stationed in different parts of the country, who are engaged in preaching the Gospel to the inhabitants of the land. We felt much encouraged in visiting their Church at Port au Prince, under the charge of brother Henry Allen, their Elder, as we found much spirituality and order in their worship, and their preachers deeply engaged in the work of the Gospel.

We also found a large body of native born Haytien brethren, and also a body of English and American brethren associated together under the special charge of brother Hartwell, a missionary from the English Wesleyan Methodist Society. Brother Hartwell is a man truly devoted to the missionary cause in that country; he is much beloved by all class of citizens, and appears to be doing great good among them. His untiring zeal for the promotion of the cause of God among that people is remarkable. Every Sabbath day he is engaged in preaching four sermons—two in French and two in English—besides attending to other duties of the Church, and inspecting the Sabbath-school attached thereto. During the week he is extensively engaged in visiting his members, and in travelling in different parts of his district, and preaching the gospel to the people.

Much praise is due to the brethren, both natives and foreigners, who compose the district which brother Hartwell represents, in having erected a splendid edifice, which cost them between five and six thousand dollars, and contemplate on the first day of January, the day of their National Independence, to consecrate it to the worship of God. This missionary station is composed of six districts, viz.: Turk's Island, Port au Platt, Samana, Cape Francois, Port au Prince, and Jeremie. Much money is spent by our Methodist brethren in England to sustain this missionary station. The district of Cape Francois has been partially broken up by the recent calamity that befel that city. The

brother and his family who were stationed there, narrowly escaped with their lives. There are several local preachers, both natives and foreigners, who are united with brother Hartwell in advancing the Christian cause among that people.

A Baptist Mission was also formerly established there, and a church erected, which for the want of support has

been abandoned.

The feelings of a large portion of the people have been aroused since the last calamitous earthquakes which have taken place in that land. Many have become very serious, and much inquiry has been made for a right understanding of religious truths. The authorities of the land and most of the respectable part of the community now show a friendly feeling towards our brethren of the Protestant faith. There are several schools of high order in the city of Port au Prince, but the expense of tuition is so great, that hardly any but the higher classes of society are able to send their children to them. A general system of common school instruction is much wanted there.

We are happy to find that the marriage system is more respected than formerly, yet much is still wanted to promote the moral dignity of that community—such as an introduction of the Total Abstinence cause, a regard for the Sabbath day to keep it holy, and an establishment of Moral Reform among them. These, under God, are calculated to do more good for that people than all the clatter-

ing of their munitions of war."

The following relates to a tour taken by Bishop Brown in the summer of 1842.

After leaving Philadelphia, he presided at the N. Y. Conference;—from thence he passed through that State into Canada, where he held the Annual Conference of that region. From thence he went to Buffalo, N. Y.; thence to Cleveland, Ohio; thence to Columbus; thence to Springfield; thence to Dayton; thence to Richmond, Indiana; thence to Terrehaute; thence to a Camp Meeting in Illinois, at Alton, a place memorable for the murder of the noble Lovejoy. Thence to Brooklyn; thence to St. Louis in the State of Missouri; after which he returned to B., and from thence he went to Sholes-Creek; thence to Vincennes; thence to Spencer, to Indianapolis, and Blue River, where, on the 8th of September, they commenced a Camp-Meeting, which was made glorious on account of the unction and power which the Holy Spirit poured out upon the people,

and the great number of souls who professed faith in a Crucified Saviour. From thence he went to Richmond; then to Reading, Dayton and Springfield. Then to Columbus, where the Ohio Conference was held, then to Marcellum, to Worcester, and to Pittsburg; from which place he left for Philadelphia, travelling partly by steamboats, railroads and horseback, over a circuit of more than 3,500 miles; a tiresome and laborious journey, indeed, for such an aged servant of Christ, for which his reward shall be in heaven. He is now home, in the enjoyment of good health, and prosecuting the particular duties of his diocese.—Magazine, December, 1842.

The following from Providence, R. I., Oct. 2, 1842. is from

the pen of Bishop J. P. Campbell.

I have been lecturing in Boston and Providence, and elsewhere, for the last six weeks past continually, with blessed success. Our Society in this place is in rather a prosperous condition, and especially so when compared with others in the place. There are no less than five colored churches here to the very small population of from thirteen to sixteen hundred people of color, old and young. It is very doubtful whether there can be found sixteen hundred in the place. At any rate, there is not more than that

many.

Of this number we have nearly one hundred members, and from two to three hundred congregation, in regular attendance, evidently the largest number in both respects, members and congregation, in the city, of color. We outnumber, nearly double, any other one. Of the spirit of piety and devotion, we have reason to thank God with fear and trembling, that at this time it seems to be much better among us than the others. But in this boasting, we must be careful lest while we think we stand, that we shall fall. I thank God from my heart that we are what we are, and pray God that we may attain what we have not attained to, as yet.

The following is what the Rev. Levin Lee, Secretary of the Baltimore Annual Conference, April, 1843, said in reference to the manner Bishop Brown opened the session.

"He impressed upon the members of the Conference the important duty of being circumspect in all their dealings and actions; that as they are considered to be the lights of the Church and of the world, they should always let it be shown

forth; and that as they are now met in this high ecclesiastical court of our Church, to transact its annual spiritual business for this district, their manner of life should be so manifested, not only at the public worship and business-meetings of Conference, but while passing through the streets, and in the families of our brethren where they may lodge during the session, that all who may notice them shall be constrained to 'take knowledge of them, that they have been with Jesus.'"

Although occurring more than forty years ago, what follows will be seen to be as pertinent to-day as it was then:

New York, May 22, 1843.

Rev. and Dear Sir,-I received your (so called) African Methodist Episcopal Magazine. I examined its pages with some interest, particularly the remarks of several gentlemen on education. It is pleasing to me, Sir, to see that there are some men among you who are making efforts for the increase of human learning; believe me, Sir, it is all important for our elevation here, and hereafter, that men who are to stand at the head of our worshipping assemblies, should not only have a partial, but a thorough knowledge of English classics, before they attempt their theological course. The time, Sir, has happily passed by, when "thank God I never was at a college-I am none of your high learned rabbis," and such exclamations will not in future be so much applauded. The school-boy of ten years is watching the etymological connection of the preacher's discourse. Therefore, Sir, as our school-boys are capable of becoming critics, you should look to those whom you place before them as spiritual teachers; see that they are men of piety and sound learning.

As to the name of your periodical, as I have it in parenthesis, act as we did with the name of our schools; away with African, there are no Africans in your connection. Substitute colored for African, and it will be in my opinion as it should be. In haste, I remain, very respectfully, your obe-

dient servant, P. LOVERIDGE,

Agent for the Colored Schools, N. Y.

Rev. Geo. Hogarth.

We highly applaud our brother Loveridge in his remarks upon the necessity of classical improvement in the ministry of our Churches. He however appears to be much opposed to the Colored people of this country being identified as the

descendants of Africa, and seems to urge in his remarks, that the name of Africa should become extinct, and ejected

from all our institutions.

We are unable to understand the reasonableness of the remarks. It is true, we are not Africans, or natives born upon the soil of Africa, yet as the descendants of that race, how can we better manifest that respect due to our fathers who begat us, than by the adoption of the term in our institutions, and inscribing it upon our public places of resort.

Africa is held as a by-word of reproach in this country, in consequence of the embarrassed and depressed condition in which our race has here been, for centuries past, placed. Should we be ashamed of ourselves and our progenitors, by causing our name to be lost, and our line of progeny entirely cut off from our mother country, because we have received such treatment from Christian people, who knew better? This was not the sentiment of the children of Israel, when placed by Africans in similar circumstances, 700 years in

Egypt.

We do not expect that our race will ever return from this, our native land, to the land of our fathers to possess it, as the children of Israel did, who left the land of Goshen for the promised land—neither do we see any reason for it. The inhabitants of Africa possess intellects capable of cultivation and improvement, which we can prove from facts developed among us, their descendants, and when it shall please our Divine Benefactor to cause "Ethiopia to stretch out her hand to God," and enable her to receive all the blessings of civilization and Christianity enjoyed by Europe, portions of Asia, and portions of America, without considering the former elevated standing of Africa among the nations of the earth in the early ages of the world, shall we not feel equally as proud of our Ethiopian blood in this country, as many of the English, who boast of their Saxon blood; of the French, who boast of their Norman and Gaulish blood, and of many of our fellow citizens in this country, who boast of their English, Scotch, Irish, and Dutch descent. If other races who have settled in this country are proud to preserve the name of the country that gave their progenitors birth, and bequeathed it as a legacy to their descendants, why should

The following is what Bishop D. A Payne writes from Washington City, June 22, 1843, while discussing the educational wants of the ministry of our Church, and how to meet them. Referring to the General Conference, he said:

"This is the highest ecclesiastical assembly of our Connection, and the only one where laws are enacted for our general government; hence it is not only their high prerogative, but their indispensable duty at their very next meeting in May, 1844, to legislate on this momentous question. There ought to be no delay; with wise men there can be none. Time is flying rapidly, the present generation live amidst a flood of light, the rising generation will increase in knowledge, and the ministry who is to succeed us must be wiser than we are, or they will never be able to give the needful instruction to those enlightened minds, who will constitute their hearers; therefore, 'What shall we do to aid our young men that they may become competent for the ministry?' is the first question which ought to be proposed at that meeting, and the first one answered.

We ought to approach it with all soberness of thought, and fervency of spirit, relying upon the great Head of the Church for light and direction. We ought to discuss it in all humility, meekness and love, remembering that we are not to legislate for ourselves only, but for posterity (by this I do not mean that we are to make laws from which posterity is not to depart, but we are to make such as will indicate to posterity that we, their progenitors, contemplated their highest good, and greatest improvement,) not to please men,

but God."

We quote Bishop Campbell once more. He is writing from Albany, N. Y., July 13, 1843.

"Will our ministers ever become Bible students? Until then we shall labor much, to no profit. We must become acquainted with God's word before we can be able defenders of the faith. That word requires study, and that study requires grace, time and patience. Learned men and books cannot make us Christians and Bible students. I feel satisfied, that I can learn more theology upon my knees, with the grace of God in my heart, and the Bible before me, without any other book in the world, in one year's time, than any other man without the grace of God and the Bible, can learn in his whole life time, let it be long or short. After all is said and done. I have found the Bible to be the best system of divinity, or rather to contain the best system of ethics and moral philosophy of any book in the world. The Bible is just what it should be, a book of all books, containing everything that is necessary, or profitable for man to know. I agree well with this injunction, 'to the law and to the testimony, if a man cannot see by these, it is because there is no light in him.'

I only seek in this world to become a pious, practical Bible student: I ask for nothing more on individual improvement."

Writing from Indianapolis, 5 Jan., 1844, Bishop Wm. Paul Quinn said:

I was sent by the General Conference on a mission to the state of Indiana, and, in the providence of God, I am happy to inform you that I have succeeded in laying out eight circuits in the state of Indiana, and three in the state of Illinois, and have succeeded in laying out two circuits in the state of Missouri. I have just returned from the states of Kentucky and Tennessee, and have obtained authority from the city council, and from Judge Brown of Louisville, Ky., to establish the A. M. E. Church in the state of Kentucky. After having obtained this authority in Louisville, I procured a fine house, and forty-nine joined on the first invitation, among whom was one ordained minister. I then left my carriage and took steamboat, and went to Tennessee, and obtained permission to establish the A. M. E. connection in that state.

I will now inform you of the number of preachers in my mission at this time, viz.: we have 17 in the itinerancy, and

27 local, total 44.

The work of reformation is still going on in the west. On Indianapolis circuit, about 90 persons have joined society since Conference, and many obtained religion. To accomplish this great enterprise, I have been compelled to lie out in the wilderness more than two hundred nights, and have been brought before the grand jury in St. Louis, three different times, and honorably acquitted—thanks be to God. We have now 47 meeting-houses built in the western mîssion, and a number of fine schools now in operation.

Since the commencement of my mission, I have held 17 camp-meetings, and five of them were attended by the Rev.

Bishop Brown.

I need not consume time in speaking of my many privations by reason of the pressure of our circulating medium.

At the Baltimore Conference of June, 1844, the three Bishops: Morris Brown, Edward Waters and Wm. Paul Quinn had read the following address.

"Brethren, we have been permitted by the providence of the Head of the Church to meet once more to transact the business of the Church, and therefore may we do all things for His glory. And as we have come here for God's glory, let us lift up our hearts in fervent prayer, that He may pour out His Holy Spirit, and bless us, and add many souls to the Church. And as we have many things to set in order, some of which may have been very badly managed during the last year, may we have grace to do it all in His fear. As the heads of our own family let us never forget our family religion, holding morning and evening prayer, with other kindred duties. As an individual, I feel that I need more of the grace of God. And if there be fault in any of us, let us repent, for I am persuaded that if we will walk right, and live right, God will bless our labors. The work is great and extensive. Let us, my dear friends, therefore strive to do all in our power to promote God's glory. And as we are all called to be leaders and teachers of God's people, my dear brethren, let us do all things to improve our own minds, and urge others who are under us to do the same, so that we may improve the people committed to our charge.

Let us use all gravity, avoiding lightness, jesting, and foolish talking, and discharge all our duty with an eye single to the glory of God. God has moved many obstacles out of our way and enabled us to do much for our oppressed brethren. While here let us do nothing to hurt each other s feelings, but indulge in all kindness towards each other. I also beg an interest in your prayers, that God may enable me to discharge my duties as the chairman of the meeting in a manner profitable to you all, and honorable to myself. May we all see one way and run the heavenly race with one heart, one spirit and one mind, so that when we have finished our work we may be enabled to say with the Apostle Paul, "I have fought the good fight, kept the faith, and finished my course." And may God at length bring us to

His heavenly kingdom for Christ' sake. Amen.

REPORT TO THE GENERAL CONFERENCE OF 1844.

The report that follows is the one Rev. Wm. Paul Quinn-made to the General Conference of 1844, during its session at Pittsburg. It is not too much to say that it won for him, and deservedly too, the Episcopacy.

"Dear Brethren, that duty I owe to this General Conference, and the western community at large, for a faithful notice of what has been done in this enterprise, compels me to submit for your consideration, a brief outline of the rise and progress of our mission in the west. Being appointed four years ago, by your honorable body, then in session in

the city of Baltimore, Md., to establish a mission among our people in the states west of Ohio, I now proceed to report to you, as follows, viz:

NUMBER OF COLORED INHABITANTS IN THE STATES OF

Indiana and Illinois, about	18000	Teachers,	40
Churches established,	47	Colored Teachers,	36
Communicants,	1080	Sabbath Schools,	50
Local Preachers,	27	Scholars,	2000
Travelling Preachers,	20	Teachers,	200
" Elders	7	Colored Teachers,	100
Congregations,	72	Temperance Societies,	40
Lay members,	2000	Members,	2000
Schools,	40	Camp-Meetings,	17
Scholars,	920		

Our people in these states are chiefly occupied in agricultural pursuits, and are rapidly improving themselves, by cultivation of the ground, from which they make under the providence of God, a good living for themselves and families, sustain churches and schools-in a manner truly surprising. Although many of them within the last ten or fifteen years, broke away from the fetters of slavery, and settled with their families in those states, yet by the dint of industry, they are not only supporting their families, schools and churches; but many of them are also acquiring wealth -amid opposing laws and chilling prejudice. There is, however, a very good state of feeling evinced towards our people, by the more enlightened part of the white community in those states. There are many useful mechanics among them; such as shoemakers, blacksmiths and carpenters. They have, in a word, every constituent principle among them, when suitably composed, to make them a great and good people.

Beyond the limits of these states, the mission has been extended to the states of Missouri and Kentucky; though slave states, yet a more friendly feeling exists towards our enterprise among the ruling authorities, than could be easily anticipated. The church located in the city of St. Louis is in a prosperous state. It numbers 150 communicants. Also the church erected in the city of Louisville, Ky., is in a flat-

tering condition, &c.

I am fully persuaded that this mission, if faithfully conducted, will, at no distant period, accomplish wonders for our people settled in those western states, in their moral and religious elevation. They need nothing more than proper encouragement and proper direction, in order to attain an elevated position, that will be truly enviable.

I cannot close this report without bringing to your notice, brothers George Johnson and Major James Wilkinson, who have borne the burden and heat of the day with me, in this enterprise; having commenced with me, and continued faithful to the cause of God through every opposing difficulty; and without whose untiring labors, the enterprise must have greatly suffered.

Others who have entered this field of labor, since the enterprise began, are not to be forgotten in this report, as faithful and persevering laborers in the great work; including all who are at present engaged in the arduous task of carrying forward the measures of this great and important mission.

This grand region of missionary enterprise is truly an interesting spot to excite the benevolent sympathies of the spirit of missions; being broad in its extent, inviting in its agricultural qualities, and grand in its commercial position. There is an immense mine of mind, talent and social qualities; all lying measurably in embryo; but by a proper direction of the missionary hammer and chisel, they can all be shaped to fit in the great spiritual building of God.

WM. P. QUINN.

N. B.—I would merely observe, that in consequence of my name being left out of the minutes of the Indiana Conference, held in the city of Indianapolis, Sept. 8th, 1843, I have not received any allowance at all, since that time; no—not one cent: nor even one half of my expenses."

W. P. Q.

Writing to the *Magazine*, July, 1845, the present Bishop Wayman said:

"Begin all thine actions in prayer," said Pythagoras, "that thou mayest be able to accomplish them." Alas, my brethren, what can we frail creatures do in our arduous work if the Spirit which is to be obtained by prayer do not help us? We can neither attain to the right knowledge of the truth as it is in Jesus, nor can we recommend the gospel with success to others. It is only the same Spirit which dictated the oracles of God at first, that can make us understand them clearly. To him, therefore, should we apply for light and direction, by pouring forth our souls before him in frequent and fervent prayer.

As will be seen from the following resolutions, passed by the Baltimore Annual Conference, April, 1846, the question of Union with the A. M. E. Zion Church, is not one of to-day.

"Whereas, it is a fact, greatly to be lamented, on the ac-

count of the disunion, in Christian fellowship,—on the account of the division of means, to do good, and bless mankind,—on the account of the towering prejudices, thrown up as high as the heaven-reaching top of the Alpine Mountains, between the two connections,—on the account of the sacred cause of schools, day and Sabbath, the cause of general education, and on the account of the present, future, and eternal welfare of immortal souls—that the two religious denominations of Christians in these United States, occupying nearly co-extensively the same territory, are, in their present positions, a heavy weight, the one to the other, in the high mission of the Church Militant, in the spread of the knowledge of the Lord among us: that is to say, the A. M. Episcopal and the A. Methodist Zion Churches.

Therefore, Resolved, That if, in the good providence of the Great Head of the Church, any plan or system of means can be devised and matured by which the two bodies can be amicably brought together into one consolidated body, and in which they could both consistently agree upon terms of Christian fellowship, we, the members of this Baltimore Annual Conference, entertain no objection to the same."

M. M. Clark here gave notice to the Conference that if nothing in the providence of God should prevent, he would bring the above resolution and preamble forward, for adoption and decision, in the Annual Conference of the Baltimore district in 1847. Attest.

Bishops—Morris Brown, William Paul Quinn. Secretaries—M. M. Clark, Levin Lee.

The following explains itself:

LETTER TO THE WORLD'S CONVENTION.

BROOKLYN, July 15th, 1846.

To the President and Members of the General World's Convention of the Christian Church to be held at the City of London, on the 19th day of August, 1846.

Brethren: The undersigned committee, appointed by the New York Annual Conference of the African Methodist Episcopal Church of the United States of America, to correspond with your sacred body, do hereby through our Delegates, Rev. M. M. Clark, of the New York District, formerly a student of the Jefferson College, Pa., and Rev. D. A. Payne, of the Baltimore District, formerly a student of the Gettysburg College, Pa., send these presents humbly soliciting your particular attention.

It is known that the Church and people whom we represent have always labored in this country under many embarrassments, which would be unnecessary for us at present to mention, being satisfied that a full account of this portion of our history is given in the Episcopal Address to the members of the Church, which you will find in the Preface of our Discipline, we now forward you for consideration; where you will learn the full cause of our separate organization from the Methodist Episcopal Church of this country.

The African Methodist Épiscopal Church of America has been in existence thirty years, as you may observe on a perusal of the historical account given of the origin and continuation of its Episcopacy, which may be found in chapter I, section I, of our Discipline. Richard Allen was our first ordained Bishop, and Morris Brown, Edward Waters, and

William Paul Quinn, are his successors in office.

We have at present about 17,375 Communicants attached to our General Church, with about 80 itinerant and 97 local Preachers; three of whom are Bishops, 62 Elders, 48 Dea-

cons, and 66 licensed Preachers.

The Church is located within fourteen States of the Union, viz.: New York, Connecticut, Rhode Island, Massachusetts, Maine, New Jersey, Pennsylvania, Delaware, Maryland, Michigan, Ohio, Indiana, Illinois, and Missouri, and in the British Province of Canada West.

It is divided into six Districts, viz.; Baltimore, Philadel-

phia, New York, Ohio, Indiana, and Canada Districts.

In each District there is held an Annual Conference for the regulation of the spiritual affairs of the Church among its ministers; and every fourth year a General Conference, by delegation from each District, takes place, to make rules and regulations for its government.

There are about seventy-one circuits and stations, and two hundred and ninety-six Churches and preaching places with-

in those several Districts.

For the support of our Itinerant Ministry, contributions are made by the members throughout our several circuits and stations. In some places they are tolerably well provided for and in others but poorly.

We have many useful Institutions established among us, especially by the females, for the aid of the Gospel and mu-

tual support of each other in the time of affliction.

The literary condition of our people, we are happy to say, is gradually improving wherever our Church is established, as evinced in the organization and prosperous state of our numerous Sabbath and Day Schools, Libraries, etc. Strong

efforts are being made among us, as may be seen in the resolutions of our late General and Annual Conferences, to raise the literary character of our ministry, especially our young men who may hereafter be admitted, and the dissemination of more refined intelligence among our young peo-To carry these resolutions into effect our ple generally. brethren west of the Alleghany Mountains have succeeded in the purchase of about 270 acres of land, for the location of a Manual Labor School, and are now engaged in raising funds by subscription, throughout the country, to erect a suitable building for that purpose; and on the 30th day of September last a Convention was held in the City of Philadelphia, as may be seen in Magazine No. 8, p. 277, to enter into ways and means for the preparing of our young men for the Ministry, and the establishment of a Manual Labor School east of the Alleghany Mountains.

We are using every measure in our power to carry these designs into effect, but we are sorry to say that in consequence of the limited means among us our efforts are much paralyzed. We, however, sincerely hope that the charity of the Christian Church generally will be turned in this direc-

tion in aid of our cause.

Our Book Concern was organized in the early establishment of our Church; but for the want of pecuniary means

has been in quite a languishing state.

It is located in the City of New York, and conducted at present under the supervision of Rev. George Hogarth, our General Book Steward, and Rev. Benjamin Croger, Samuel Edwards, Joshua Jenkins, and Eli N. Hall, the acting Committee with him.

Its present stock consists of Hymn Books of various kinds, Disciplines, Pamphlets, Magazines, Stereotype Plates, etc., valued at \$1,587.99, outstanding debts, etc., \$1,004.88 added,

making a total amount of \$2,592.87.

For the circulation of intelligence among our people throughout our Church, we have published a Magazine, intended to be a monthly periodical; but for the want of pecuniary aid it has in a great measure failed, since it arrived to the 10th number of the second volume. Strong efforts will be made among our people for its continuation, as we are satisfied that much good has already resulted to us from its circulation; and we intend to raise the tone of its literary character in our future numbers. We here forward you a few copies of the several numbers published, soliciting your attention and humbly praying your sanction and aid in this particular branch of our efforts in the promotion of the cause of Christ among us.

The cause of Morality, we are happy to say, is on the advance among us, particularly in that of the establishment of the numerous Temperance and other Societies, which you

will observe in the perusal of our Magazine.

We sincerely hope you will receive our Delegates, whom we here authorize to unite with you in your deliberations on the common platform with the Ministry of the General Christian Church; and in their presentation of the claims of the African Methodist Episcopal Church of the United States of America upon your Reverend Body, give them a respectful hearing.

We are, Brethren, your fellow laborers in the Ministry of the Gospel of Christ: M. M. Clark, George Hogarth, Ed-

ward C. Africanus, Committee.

Our Delegates to the World's General Convention, at London.—It will be seen in the Minutes of the New York Annual Conference that some interest was there taken to cause the African Methodist Episcopal Church of the United States to become represented in some way or other at the meeting of that Christian Body, to take place in the City of London, on the 19th of August. A committee was appointed to open a correspondence either by delegation or otherwise, so far as time and financial means would afford. They immediately went into operation, and appointed the Rev. M. M. Clark, a Delegate to the Convention. The brethren of the Baltimore District went forward and appointed Rev. Daniel A. Payne their Delegate, and means were immediately collected sufficient to pay their way to and from the Convention. circular from the Committee (a copy of which we place before our readers) and other necessary documents, they took their departure in the packet ship Empire, from the city of New York, about the 22d day of July. But sorry are we to say that their efforts in this particular proved a failure. A violet storm overtook them in the night at sea, after having been out about four days, and dismasted the vessel, thereby causing their return again to New York about the oth of August, being absent about 18 days.

Brother Payne here abandoned all further efforts in the cause, but Brother Clark being determined to carry forward the great objects of his appointment, immediately engaged his passage in the packet ship John R. Skiddy, which sailed about the 11th of August. He took his departure in her with the intention and hope, should the winds and waves permit, of arriving at London on or before the close of the Convention, that our General Connection may be there represented.

We sincerely pray that success may attend him.—From African Methodist Church Magazine, September, 1846.

A LETTER FROM M. M. CLARK TO BISHOP WM. PAUL QUINN.

Dear Bishop.—I much regret the necessity which has compelled my stay in this country. When I left Washington, my anticipation was, to have returned soon after the adjournment of the Conference in London; but, as I promised to endeavor to raise a small sum of money for the congregation in Washington, I engaged in that work soon after the meeting adjourned, and have been engaged ever since in promoting that object, either directly or indirectly. I have had many obstacles to encounter in raising means here, in consequence of the exceeding pressure upon the community for their own local objects-and the great distress which has been in Ireland and Scotland, and in consequence of our connection being entirely unknown till my arrival here. There was not a man in the Alliance (except one or two from America) that had the least knowledge of its existence. But the circumstances which took place in that meeting, and the manner in which I was there received. will leave our connection no longer a stranger in England, Ireland, Scotland, Germany, France, Russia or Switzerland, for all those nations were represented in that Conference, and I was honored with an introduction to some gentlemen of each country, even to the Crown Embassador of Russia, by Lord Ashley. In that Evangelical Meeting, I made a statement of our connection, its numbers, extent, preachers, bishops, schools, &c., and received a recommendation from some of the London members, to solicit aid in this country for the church in Washington.

But when I went out into the community to promote the object, I found a manifest want of general sympathy among many of the Methodists, because our connection was unknown to them—and because I did not come to this country recommended by white Methodist Episcopal Bishops in America. But some of the Methodist clergy took me by the hand, and welcomed me to their pulpits and to their congregations with a cordiality becoming the servants of Christ. In consequence of my being a Methodist, the other religious bodies did not feel themselves under any particular obligation to assist my object; but still, they have aided in many instances even more liberally than the Methodists, who seem a little shy because I do not belong to the Methodist

Episcopal Church in America. All these barriers standing in my way, caused my stay to be protracted beyond all anticipations. My lengthened stay, however, I trust to be productive of some good in various ways. I have appointments to preach almost every Sabbath, among the Independents, Baptists, Presbyterians or Methodists-and I never let occasion pass, without putting forward our church and cause in America, as well as in my lectures on slavery. that our connection, though it suffers much in this country, in the estimation of many Methodists, for its not being under the control of the white Conference, yet in the eyes of the other bodies it is highly spoken of as a noble theatre for the exercise and improvement of the otherwise crushed minds and talents of hundreds of worthy colored young men, who are now laboring among their brethren, and have an undisturbed field for all their powers.

I have also made various publications in the public journals of our church and schools, in Ireland, England and Scotland. The last one I made, was in the Edinburgh Witness, May 22d, which I sent to be published in the Mystery. Evening before last, June 1st, I gave a lecture in the Waterloo Rooms in this city, to a highly respectable audience, and there had occasion to read our Discipline, page 139, section 12, on slavery, which produced long continued cheers from a crowded house, and at the close of the lecture, a Rev. Dr. West, of the Established Church, moved

the following vote of thanks, viz:
"Resolved, That, this meeting having been highly gratified and very intellectually entertained by the worthy gentleman who has now addressed us in so clear and lucid a manner, a vote of thanks be tendered to him, and that this meeting highly approves the sentiments just read in the Discipline of the highly creditable African Methodist Episcopal Church in America, of which our worthy guest is a preacher."

The resolution passed with loud applause and cheering. Dr. West is now preparing a short notice of that meeting, with the view of sending it to some of the American papers, that the American community may see how a colored man

is received and treated here.

I wish to leave Liverpool for New York by the last of this month (June), and with a fair passage I shall arrive in New York the last of July or the first of August. I have great reason to be very thankful to a kind Providence, for perfect health during my absence from America. I have not been unwell a moment, beyond a cold and slight cough once or twice. I was not in the least affected with sea-sickness, of

which very few escape the first voyage

Dear Bishop, I fancy, sometimes, myself to be in your lively and agreeable company, in the city of Richmond, Indiana, or at our esteemed friend Bundy's, or Hamilton, Ohio, on the banks of the great Miami, or bathing in its salubrious waters, or taking a comfortable and pleasant breakfast under shady oaks on the road to Harveysburgh, or stopping at the brick house on a warm day to ask certain ones for some of their cool water. Or I sometimes, to cheer my languid spirits, recall to my memory the pleasing circumstance of our travel over the mountains, which throw their heads among the clouds, or depress their valleys to frightful depths below, and the singularly kind attention paid to us at all the hotels. Now time and distance interrupt our earthly pleasures in each other's society, and my only solid consideration is that the termination of our earthly career will bring us into each other's company again, where neither time nor distance will ever part us more. My love to all friends.

Yours, very truly, in Christ,

M. M. CLARK.

Edinburgh, Scotland, June 3d, 1847.

Both the letter and the spirit of the Episcopal Address, given below, cannot fail to command our admiration.

AN EPISCOPAL ADDRESS.

DELIVERED BEFORE THE GENERAL CONFERENCE OF THE

A. M. E. Church, in the United States of America, Sitting in the City of Philadelphia, Pa., A. D. 1848, by the Rt. Rev. Bishop Wm. Paul Quinn.

Dearly Beloved Brethren, and Fellow Laborers in the good cause of our common Master, we are again met by the permission of a kind Providence, after the lapse of another four years, to legislate for the Church over which we are placed. That this distinguished Providence which has prolonged our almost useless lives, continued our health, and blessed us with the various comforts of life—demands our profound gratitude and thanks. At the same time while I recount the many mercies and favors of a beneficent Creator to us, I would remind you of that afflictive Providence which, since last General Conference, has removed from among us some of our dear brethren; endeared to us

by every tie of Christian brotherhood and long personal acquaintance, and some of them members of this General Conference.

We also have great cause to lament the loss to the Church of our highly and much esteemed Father in God, the Right Rev. Bishop Waters (deceased). His holy and godly example to the Church of Christ, had for nearly half a century, been of the most salutary character—and whose departure to the reward of his long protracted and highly beneficial labors will long be a source of regret to the militant Church.

My dear brethren, met as we are, to promote, by wise and sound legislation, the temporal and spiritual interests of the many thousands over whom we exercise ecclesiastical jurisdiction—our only resort for adequate wisdom, for so arduous and difficult a task—is to Him—who "giveth to all liberally and upbraideth none." To Him, therefore, who is the Father and Bishop of our souls—and the only spiritual Head of His own Church—may we all repair and find a

ready and gracious acceptance.

The first object that will demand your attention and prayerful consideration, is the revision of the Discipline. In doing which I would remind you that one great merit of all laws, both secular and ecclesiastical is, their perspicuity and plainness of construction—both in point of language and sentiment. We have heard, since our general Conference, many complaints, that in parts of our Discipline the language is unintelligible and the sentiment unplain; one principal art, no doubt, in legislation is, to keep in mind the mental capacity of those for whom we legislate. The weaker the mental capacities, the plainer and more conspicuous should be the law—hence, for great plainness and perspicuity, much coolness of thought and temperate judgment are needed.

Another object to which I would cite your attention is the importance of so amending our rules as to better secure the support of the itinerant ministry, and supernumeraries, Bishops' widows, and Orphan children of Itinerant Preachers and Bishops. These have individual claim upon the Church which require much attention and forethought.

In the course of our session, your attention will be called to the affairs of the Book Concern. Much pains and attention should be bestowed upon those matters—that the Book Establishment may be placed on a more permanent foundation—that its condition may be the more flourishing—and promotive of good. We must ever regard that establishment as the great beacon-light of our Connection; the

only source from which must emanate all our Connectional information. We would, in connection with this important subject, recommend to your consideration the expediency of establishing a religious periodical, to be the organ of our

Church, for religious and moral information.

It has pleased the great Head of the Church to so bless our efforts, in our endeavors to build up His kingdom, that the Connection is daily widening and extending its bounds, and increasing its numbers; therefore you will see, in the course of our proceedings, the great necessity of supplying that deficiency in the Episcopal office, which has been occasioned by the decease of Bishop Waters and the long protracted illness of Bishop Brown, who, in all human calculation, will never again be able to serve the Church, in his Episcopal functions, either by the election of Bishop or by the creation of the office of Presiding Elders, which latter office, in our judgment, from the knowledge we have of the present wants of the Connection, would be more conducive to its growth and prosperity than the election, at present, of another Bishop. This, however, is merely our own individual opinion. Your judgment will guide you to the best result, we doubt not: as we know not, however, "what a day may bring forth," it would be wise to consider well the propriety of electing another Bishop.

The Canada Conference will likewise be presented for your consideration and that claim which it has upon our sympathies will secure for it a deliberate and careful atten-

tion, as it is a component part of this body.

Dear brethren I have now briefly noticed the most prominent topics which will engage your attention; may the Lord our righteousness inspire all our minds with judgment, prudence and wisdom, and by a special Providence guide us to the happiest results in all our deliberations.

WILLIAM PAUL QUINN.

Philadelphia, May 3d, 1848.

The question of licensing women to preach occupied the attention of two General Conferences—that of 1844 and that of 1848. At the latter, the prayer which certain women sent in asking for ministerial privileges, akin to those of men, on motion of Dr. J. J. G. Bias, a local delegate from Philadelphia, passed. The minority, under the leadership of the present Bishop Payne, made the following protest:

PROTEST

Of the minority against the majority of the members of the General Conference, in relation to the licensing of females to preach.

Whereas, a majority of the General Conference did vote that the Annual Conferences, and the several Preachers having the Charge shall license women to preach, and thereby introduce distraction into the Annual Conferences, the Quarterly Conferences, and throughout the several Stations and Circuits, and whereas, such a course as this is calculated to break up the sacred relations which women bear to their husbands and children, by sending them forth as itinerant preachers, wandering from place to place, to the utter neglect of their household duties and obligations, and whereas, such a course is unwarranted by the word of God, and whereas, the whole history of the Church does not furnish a single instance where the legislative body of a Church has ever licensed women to preach, therefore, the undersigned do enter their solemn protest in the presence of the Church against this movement of the majority of the General Conference, as a measure Anti-Scriptural, anti-domestic and revolutionary. Signed.

D. A. Payne, J. L. Armstrong, Wm. H. Jones, W. Nazrey. A. R. Green, Wm. H. G. Brown, M. M. Clark, D. Winslow, A. McIntosh, H. J. Young, D. Stokes, A. W. Wayman, T. Lawrence, N. C. W. Cannon, Wm. H. Waters, Geo.

Greenly.

The first question to be asked after reading the following report, made to the Philadelphia Conference, 12 June, 1848, is: What has become of it? We are sure the whole Church would like to know.

The following report was received from the committee on the Episcopal Staff, who were appointed at the last Annual meeting. It was received and adopted, and is as follows.

To the Bishop and Members of the Philadelphia Annual District Conference:

DEAR BRETHREN.—We, your committee, appointed at your last Annual Conference, to present an Episcopal Staff, to the Right Rev Bishop William Paul Quinn, and to be transmitted to his successors in office for ever, most humbly beg leave to inform you, that from circumstances, over

which we had no control, we could not possibly present the Episcopal Staff at the Baltimore Annual Conference, according to orders received from you. We have the pleasure of informing the Conference now in session, that at the sitting of the General Conference, in May, 1848, in the city of Philadelphia, and before a large concourse of spectators, assembled in Bethel Church, Dr. J. J. G. Bias, the chairman of the committee, presented the Staff to the Right Rev. Bishop Quinn, with suitable and appropriate remarks. The Rev. Dr. took a cursory view of the rise, progress and present position of the A. M. E. Church, and dwelt with peculiar emphasis upon the moral influence now exercised by our church, throughout the United States and Europe, by bringing before an enlightened and intelligent world, the intellectual capacity and moral capability of a "selfevident truth," that the colored race, by proper training, can govern themselves, and perform all the duties of sapient beings, without depending upon the intellectual acumen of any other race. The Dr. also dwelt with much sympathy upon the circumstances which precluded the Right Rev. Bishop Morris Brown from attending the General Conference.—He called the attention of the Conference to the enfeebled state of the Bishop's health, and concluded his remarks by depositing into the hands of Bishop Quinn the Episcopal Staff, presented by your honorable body. The Dr. was followed by the Rev. Dr. D. A. Payne, Rev. S. Smith and Darius Stokes, by appropriate remarks, all suitable to the interesting occasion.

Accept, dear brethren, our sincere desire for the welfare

of our beloved Zion.

Dr. J. J. G. BIAS, S. SMITH, W. NAZREY, J. CORNISH, W. PROCTOR, Committee on Presentation of Episcopal Staff. Trenton, June 12, 1848.

The Philadelphia Conference of 1850 thus refers to the death of the saintly relict of our first Bishop and organizer:

OBITUARY OF SARAH ALLEN.

In the course of events, brought about by the dispensation of an all-wise God, the Church, since the last sitting of its Annual Conference in this District, have been called to mourn, and with sorrowing hearts to lament the death of Mrs. Sarah Allen, consort of the Rt. Rev. Richard Allen, Bishop and founder of the African M. E. Church.

Whilst it is true that we should not mourn as those who

have no hope, being assured that the righteous have hope in their death. Yet it is by no means criminal or unchristian to mourn the loss of those we love. And the more so when those are called to the spirit land with whom we have been identified in matters of moment, of trial and conflict.

The subject of this notice was one endeared to us by every tie which could link one to another, and as often as we look back upon the early history of our Church—memory, that monitor of time past, clinches upon our affections—emotions too pungent and deep for expression—we can only say, so seemeth it good and right, Oh, Lord!

Thankful we take the cup, Prepared and mingled by Thy skill.

In the death of sister Allen the Church has not only lost a bright ornament, a jewel precious, a relic of her formation, when she was first seen to glide from the stormy element of oppression, but has indeed lost a pillar from the building—a Mother in Israel. Oh, then, may we not cry "Help,

Lord, for the godly man ceaseth.'

Our aged and dear mother was a native of Virginia, Isle of Wight County., and came into the City of Philadelphia to reside at an early age, being not more than eight years old. She was united in marriage to the Rt. Rev. Richard Allen about the year 1800. From that period she had been identified as one of those noble spirits who, with her husband, our venerable Father in God, battled mightily for the establishment of our beloved Zion. It might be well said, that the Church, when contending with a powerful adversary, had no more able advocate than sister Allen. A staff to her husband, and a counsellor, and the encourager of the pioneers who, with the Bishop, labored hard to bring the Church out of her captivity, and throw off her oppressors, her name will ever be associated and endeared to the Church with those of Allen, Coker, Champion, Tapsico, Webster, Waters, Brown, and others, founders and fathers of this branch of the Church of Christ.

Mother Allen lived to a good old age, being 85 when she was called from labor to reward. This event took place in the City of Philadelphia, on the 16th day of July, 1849, at

the residence of her daughter, Mrs. Ann Adams.

Reader, let us pause and think of her whose loss the Church mourns, and whose departure from the land of the living has thrown the mantle of sorrow over this community. "Mark the upright man," says God, "for his end is peace."

We have known our sister long. We have cherished the

liveliest sentiments of regard toward her; never have we known her to be remiss in a single duty which claimed her attention. To the young she was a faithful counsellor; the gay, the giddy, the careless, and heedless, met in mother Allen one who was faithful to advise even unto tears.

The aged met a friend sincere and true, without ostentation, but simple-minded, frank and affectionate. To mother Allen all had access, the high, the low, the rich and poor, the friendless and the outcast, found in her one unto whom they could pour out their complaints, and tell their sorrows o'er. The poor flying slave, trembling and panting in his flight, has lost a friend not easily replaced; her purse to such, as well as others, was ever open, and the fire of those eyes, now closed in death, kindled with peculiar brightness as she would bid them God speed to the land of liberty, where the slave is free from his master, and the voice of the oppressor is no longer heard.

Her house was the resort of the brethren who labored in the ministry, when weary and worn with the burden of duty; they found a resting place, indeed. Long will her motherly counsel be remembered by our itinerant and local brethren, and long will it be, yea, ever, that the tones of her well-known voice shall sound upon the ear of the Ministers

of our Church.

At it regards her Christian profession, we may say that such was the reflection thrown from it that no one could for a moment question or doubt but that she walked with God; the power of which was felt as often as she opened her mouth, either to rebuke, to counsel, or encourage. In the Church truly a void has been made; a great light indeed has been blown out; and Zion, our beloved Zion, will long mourn the loss of mother Allen.

In conclusion, we can only say fare thee well, sister,

Thy happy spirit hath winged its way, Far, far away.

Now, even now, thou art happier far than any of earth's sons whose pilgrim-journey ends not yet. We bid thee farewell, we hope to meet thee yet, where parting can no more take place; we hope to walk with thee in white, and in the upper sanctuary commingle once again and forever our voices in anthems of praise to Him who hath loved us and given Himself for us. Fare-thee-well, sister.
Wm. P. Quinn, N. C. W. Cannon, J. G. Beulah, Israel

Scott, M. Brown, J. Cornish.

The Philadelphia Conference of 1851 having been ad-

dressed by a Rev. Mr. Willis, the following was offered by Rev. A. R. Green. Of course it passed. The favor with which emigrating the country is viewed, is to be explained in the fact that the mover was a firm believer in it.

"As the time has arrived when it has become the duty of this Annual Conference to make an expression to the people on the subject of our condition in this country, and our feelings toward the British government for the benevolence exhibited in this time of peril and danger to the liberty of

the colored race of these United States,-

"WHEREAS, the British nation, under the reign and royal majesty of Queen Victoria, have, by their acts and deeds, in this time of enormous injustice, cruelty and oppression by the government of this Republic and States of this Union, on the native-born free colored, as well as the slave population, actually exposing them (free colored persons,) to all the perils of interminable bondage, from one end of the country to the other; and yet adding insult to injury, by using their prejudice against us to force us from the homes of our youth and land of our birth to the shores of Africa. And whereas, the people of Great Britain, viewing the cruelty of this government and nation, styled a "Free Republic," against the thousands and hundreds of thousands of her home-born children, without cause, has arisen. and to stamp those wicked emanations called laws, enacted for our destruction in this country, as acts of barbarism and of the dark ages, and beneath the dignity of any enlightened and civilized people, have published to the world, and by sheltering the panting fugitive when escaping from this land of blood, proved their Christian sympathy for us by opening their dominions and inviting us to the enjoyments of equal privileges with the natural born British subjects; and that when this prejudice of the American people, or a majority of them, is falsely asserting that the black and white race cannot possibly live together on equality, thereby giving that libel on the character of God its true coloring, and exposing the fabricators to their own shame, for attempting to impose upon the wise and beneficent Creator the injustice of having omitted to appoint to us the bounds of our habitation, but left it entirely with our paler American brethren to choose it for us: first, by forcing our ancestors, in part, from the land of their birth, and enslaving them-and second, by removing their posterity to another land, as the only place where the fostering hand of that Creator will be over us. And whereas, the entire treatment of the majority of the American people is, and has been such, that so long as slavery exists, and colored people can be sold here, there never will be confidence enough reposed in them to take us in Ebony, nor any other

steam vessels, across the ocean. Therefore,-

"Resolved, That, under existing circumstances, in our judgment, it is unwise and disadvantageous, as well as impolitic, for us to resolve that we will not leave the United States, as every such resolve only goes to stamp us as being willing to suffer any thing that may be imposed upon us, rather than remove or emigrate; thereby encouraging our enemies to greater aggressions, and emboldening them in their encroachments on our liberty, and discouraging our friends, who are willing to receive us as part and parcel of their people, free and untrammelled from the powers of wicked laws.

"Resolved, That the action of the British people, by a renewal of their sympathy for us, and inviting the long injured race and people of this boasted land of liberty, the colored people, to the enjoyment of the blessings of liberty and equality, have won our entire confidence and highest

regard.

"Resolved, That the benevolent exhibition of the people of Her Royal Majesty in the province of Canada, in granting protection and support to the thousands of our race, who were forced from their homes in the dreary season of the year, have proved themselves true patriots and friends

of human liberty.

"Resolved, That the kindness of the British people, in opening their hearts, and inviting us at this crisis to their land, to enjoy the precious boon of liberty and fraternity, from the prejudice of American Christianity, is a withering rebuke to the Christians of this land who are striving to encourage the unholy principle, at war with the spirit of the religion of the Lord Jesus Christ, of separation on account of prejudice against color.

"Resolved, That we will ever cherish the fondest reminiscence of the people who, in the time of persecution, have come forward and held out to us a helping hand, at this

time of affliction and distress of our people.

Resolved, That, as a religious body, we will ever pray for the peace and prosperity of the British government, and shall, when emigrating from this land of oppression, seek our homes in Her Majesty's dominions.

"Resolved, That copies of this preamble and resolutions be forwarded to Her Royal Majesty Queen Victoria, the Parliament of Great Britain, and the Governor-generals of the provinces of Canada and British West Indies, as testimonials of our grateful remembrance of their philanthropic acts toward us."

The Quadrennial Address of the Bishops of the A. M. E. Church in North America, read at the Eleventh
General Conference, held in Pittsburg, May 7-25, 1860.

Rev. and Dear Brethren.—In opening the Eleventh Session of the General Conference of the African Methodist Episcopal Church, it is our duty to address you on subjects relating to the general government and prosperity of the Connection, particularly on such subjects, the importance and utility of which have been experimentally and provi-

dentially upon our minds.

As relates to the general prosperity of our large and growing Connection, we are happy to state that peace and prosperity reign, and from the various resources at our command, we have reason to believe that the pleasure of the Lord has prospered in our hands, and that the united efforts of His faithful ministers have been crowned with success. New churches, of large dimensions, and beautiful in architecture, have been built in various parts, and under the government of faithful pastors, are attended by large and attentive congregations. Death has made comparatively few inroads in our ranks since our last session, and we have only to record a few names who have been brought under his empire. Among these we may mention brothers Levin Lee. Emanuel Wilkerson, Henry Brooks, Edw. Hawkins, Nelson Carter, and James R. Sterret. These have passed away from labor to reward, and while we may lament their departure, may we not hope that our loss has been their eternal gain.

Respecting the cause of *Missions*, we would respectfully invite your attention and co-operation. The cause of missions should have a large share of your sympathy. Many interesting fields of labor are open before us both home and foreign, and those now sitting in the region and shadow of death are asking for the light of divine truth, and to be brought into the family of our dear Redeemer. Africa, Hayti, Central America, and California, should claim your special attention, and plans devised by which they may be speedily

reached.

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

The subject of Education has also received notice in our travels through the length and breadth of our Episcopal journeys; and while in many places we have been enabled to discover great improvement among our people, still in many places ignorance prevails to an alarming extent. This state of things, however, is not to be attributed entirely to our own people. In many States of this great and glorious Union the doors of education are closed against us, and many of our people being in moderate circumstances and unable to educate their children, with all such the prospects are gloomy indeed. On the other hand, in many States, schools are opened and well filled with youthful and aspiring minds. Colleges, Universities, and Seminaries, are now in full operation, where the youth of our down-trodden and oppressed race may enter and prepare themselves for usefulness and heaven. Among these we would recommend, particularly to the parents and youth of our people, Wilberforce University, located near Xenia, Ohio; Albany Manual Labor School, Southern Ohio; Darby Institute, near the city of Columbus, Ohio; Union Seminary, Darke county, Ohio; and Allegheny Institute, located in Allegheny city, more familiarly known as Avery College. The organization and character are too well known to speak more in detail or give a more extended notice of them. We would, therefore, close this part of our address by saying that we are perfectly satisfied of the fact that a liberal education, sanctified by piety, is the surest foundation upon which we can build.

We cannot forbear saying something in relation to our Book Concern, which has so long lain in an inactive condition. It is to be sincerely hoped that your united efforts, during the present session, may result in placing it upon a permanent foundation, and redeem its character and standing in the eyes of the community. We have no plan to propose, but, relying firmly on your united deliberations, hope it may be made a useful and powerful instrument in

spreading light and knowledge amongst us.

In accordance with a resolution passed at the last General Session, respecting the subject of division of the Canadas from this Connection, we would state that that committee discharged their duty, and we are anxiously expecting the presence of that Committee to make a report of their doings to this Conference, as they were instructed to do by the body creating them. The work of God is prospering in the Province, and the prospect fair for much good to be done.

And now, having briefly mentioned all that we conceive it to be our duty to speak of, we would, in closing, counsel you to deliberation and care in all the weighty matters that may come before you, and in all things we beseech you to act with an eye single to the glory of God, whose servants we are, and that in the close of your labor each one may feel that he again goes forth to renewed efforts in the glorious work of God, carrying with him the pleasing reflection that he has done his individual duty, and that the bonds of our union have been strengthened and made more dear by the results of this weighty and interesting session.

Praying that wisdom may guide you, and that your efforts may result in great and future good, we remain, dear brethren, your affectionate co-laborers in the cause of our Divine

Master,

William Paul Quinn, Willis Nazrey, Daniel A. Payne, Bishops.

REPORT OF COMMITTEE

Appointed by the Twelfth General Conference, 1864, to consider on the Union of the A. M. E. Church and the A. M. E. Zion Church.

We, your committee, to whom was referred the subject of the union of the A. M. E. Church and the A. M. E. Zion Church, after giving the subject the most careful attention,

beg leave to report as follows:

Your committee find in existence in the various parts of the United States, two separate and distinct religious organizations, to wit: the A. M. E. Church and the A. M. E. Zion Church, both professing the same faith and preaching the same gospel, and only being separated by a few union

points, upon which hang no important issue.

And your committee firmly believing in the universally received maxim, that weakness follows division, and strength follows unity; and that this principle is exemplified by the continued separation of the two aforementioned bodies, can but lament its further continuance. And in view of the momentous events daily transpiring, plainly indicating to every thoughtful mind, the expediency as well as the vital importance of a union among all colored people, social and ecclesiastical, while the light of civilization and the claims of our holy religion, as well as the vast har vest to be gathered into the garden of our Lord and Master, call upon us to arise in the majesty of a noble purpose, and releasing ourselves from all the embarrassments which a separate existence has unfortunately occasioned, offer to our sister church a friendly and Christian negotiation, having in view the combination of the two bodies.

Therefore to consummate so desirable an object, your committee would respectfully recommend the appointment of one elder from each Annual Conference District, in conjunction with two bishops, to confer with the same number of elders, and the two superintendents of the A. M. E. Z. Church, who may have received an appointment, and endorsed with power to act in the matter aforesaid, by their General Conference.

Said committee of Conference shall have power to call a convention, consisting of such a number of delegates as may be agreed upon by them, from each connection. This convention, when once assembled, shall have power to agree upon articles of consolidation. Said articles of consolidation must be submitted to all the Annual Conferences of each connection, and if ratified by a majority of the

same, they shall be final.

Your committee further report, that in view of the fact that the M. E. Church have, in the most Christian manner, interested themselves in this important office, by appointing their highest officers, even their bishops, to act as friendly mediators in this matter, therefore, be it

Resolved, That we accept this mediation, and kindly invite them to a friendly participation in the above men-

tioned Conference.

Charles Burch, S. L. Hammond, Wm. A. Dove, James M. Williamson, Geo. A. Rue, E. T. Williams, Samuel Watts, Committee.

UNION PLATFORM.

The following is the platform agreed upon by the Convention held in Philadelphia, June 14–16, 1864, between the representatives of the A. M. E. and the A. M. E. Zion Churches, having in view the organic union of the two.

WHEREAS,—The great principles of Christianity as taught by Christ and His Apostles, call upon the Church militant to labor for the spread of God's kingdom among men throughout the whole world, by means of preaching,

teaching, and a general diffusion of knowledge.

And Whereas,—The wants of our oppressed race in this land demand that we should leave no legitimate means unemployed to husband our strength, and prepare for the work of Evangelizing the world, and especially the instruction and elevation of the millions of Freedmen in the South.

And Whereas,-There has been a growing tendency

among the members of the said Churches, for a union of the two connections, and action has been taken in the Annual Conferences of the A. M. E. Zion Church on this subject, also many articles in the Christian Recorder and Anglo-African, discussing the propriety of a Union, which cannot be properly effected without the action of the General Conferences of both Churches. Therefore, deeply convinced of the importance of Christian union and fellowship, and of the retarding and pernicious influences usually consequent upon division, the undersigned members and representatives of the A. M. E. Zion, and the A. M. E. Churches in America, with a sense of their responsibility to God, as well as the grave and delicate responsibilities resting on them as the conservators of the dearest rights and interests of that portion of the Great Family of God! for whom they act, respectfully present to the Convention the following articles, as the basis of a permanent union of the respective bodies of the same, represented by the delegates.

POINTS ON WHICH WE ALREADY AGREE.

I. We find ourselves already agreeing, First, in Doctrine; Second, in our mode of Worship; Third, in the System of an Itinerant Ministry; Fourth, in being Methodists. Our Class Meetings, Lovefeasts, and Prayer Meetings are the same. Our general rules are the same,—We each have Official Boards, Quarterly, Annual, and General Conferences. So far we agree in being Episcopal Methodists.

POINTS ON WHICH WE AGREE IN THE EVENT OF UNION.

II. We agree to change the connectional names by which the two bodies are now designated, and adopt the following denominational title, "The United African Methodist Episcopal Church in America."

LAY REPRESENTATION.

III. We agree, that the rights of the people to a Lay Delegation in the General Conference, shall be maintained, but the United General Conference, shall from time to time fix the ratio of such representation; and such Lay Delegates are to be chosen by the Quarterly Conferences of Stations or Circuits, or the male members of the same.

OF TRUSTEES.

IV. We agree, that, as the Trustees of the A. M. E. Zion Church are members of the Quarterly Conference, and the

Trustees of the A. M. E. Church are not members of, but amenable to the Quarterly Conference for the faithful discharge of their duty, the final disposition of this question shall be left to the first ensuing United General Conference; each to abide by its decision.

THE REJECTION OF A MINISTER.

V. We agree, that no trustees or official Board, shall have power to reject a Minister sent to the Society by the appointing power when there is nothing against his Christian conduct to disqualify him without the concurrence of two-thirds of the members of said church; and, where such rejection does occur, by a two-third vote and on reasonable grounds, the appointing power shall change such rejected minister. But all such ministers must remain till removed by the proper authority.

OF TEMPORAL AND SPIRITUAL CONTROL.

VI. We agree, to give the spiritual control of the churches to the appointing power, and the Conference; leaving to the people the control of all temporal interests, subject to quarterly examination.

OF DISCIPLINE.

VII. We agree, that the Books of Discipline in use in each body at the sitting of the ratifying General Conference of the two connections, shall be submitted to a committee of twelve members of said General Conference, equally chosen from each party, and the committee shall report their revision to the said General Conference, which shall ratify the same before it becomes law.

OF EPISCOPACY.

VIII. We agree, to adopt the Superintendency or the Bishopric, as the convention may elect. And, in the event of the adoption of the Bishopric by the Convention, the choosing and ordaining the bishops of the A. M. E. Zion Church, shall be left to the General Conference of said body.—All parties agreeing to recognize such ordination if performed in a legal way.

THE SUBMISSION OF THE PLATFORM.

IX. We agree, that this platform or articles of consolidation shall be submitted: 1st.—To the male members of each connection; 2nd.—to the Quarterly Conference; and 3d,—To the Annual Conferences of the same. Should a majority of the male members and Quarterly Conferences

of each connection endorse it, and a majority of the Annual Conferences of the same ratify it, a certified copy of such endorsement and ratification shall be sent from each Annual Conference to the ensuing United General Conference, whose decision shall be final.

OF FINAL RATIFICATION.

X. We agree, that the basis of union and consolidation, which we have now agreed upon, shall not be considered binding until submitted to all the churches, Quarterly and Annual Conferences, and ratified by a vote of at least two-thirds of the United General Conference of 1868; and until then the two connections shall remain distinct and independent bodies, living only on friendly terms, as distinct and independent Christian bodies ought to live.

On motion the convention then adopted the Bishopric by a large majority; which, according to the 9th article, determines that form of independency. You will perceive that the rights and interests of the people, in keeping with the great democratic idea, have been carefully considered and cheerfully recognized in the third and sixth articles of the above platform. We now submit the great question to you, and we charge you, before God and before Jesus, who prayed that His people might become one, carefully to consider and decide. The prosperity of the Church, the destiny of the race, and the happiness or misery of unborn millions depend on your decision. A. L. Stanford, J. B. Trusty, J. Woodland, H. Davis, S. T. Jones. Committee on Consolidation.

The following Quadrennial Report of the Pacific work was read before the General Conference of 1864, by the present Bishop Ward, who with the zeal of an apostle, had devoted his years to the work in California:

REPORT.

At present the spirit of peace and unity predominates in our California Zion. Discord does not distract our churches.

During the winters of '61 and '62, showers of heavenly blessings descended upon our arid distant field, and, in

many places, the wilderness bloomed as the rose.

The preachers, though young, are earnest, resolute and progressive, though laboring under very many disadvantages; they exhibit a spirit of self-sacrificing zeal, commensurate with the magnitude of the work. Since our last Quadrennial Meeting, we have planted societies in the

following places: Oakland, Petaluma, Virginia City, N. T., San Jose.

All our churches are paid for.

On the 25th of March, 1862, we purchased a church in San Francisco, at a cost of \$6000. Sixty days after the purchase, I was stricken down with the small pox. For weeks, I stood upon the point which divides time from eternity, and, had it not been for the interposition of *infinite* mercy and the effectual prayers of a Christian people, should have been buried amid the deep silence of the dead long ago.

I was disabled from travelling one entire year. However, we paid the \$6000 on the property two weeks before I

sailed for New York.

The distance between here and San Francisco, (by

steamer) is 5800 miles.

On the 3d of September, 1863, we held a convention;—matters were adjusted; grievances redressed; and healing remedies applied where needed.

STATISTICS.

We have churches at the following places:

	are a contraction of the contrac	
	t San Francisco worth \$1	
66	Sacramento	3,000
46	Stockton	3,500
41	Marysville	1,500
**		2,100
**	Virginia City, N. T	1,300
46		1,400
44		1,200
"		1,600

There are school-houses for the education of colored youth at the following points: San Francisco, Sacramento, Petaluma, Stockton, Marysville, San Jose.

The real estate owned by the colored population of the Pacific States and Territories, is estimated at two million

dollars.

That region of country is celebrated for its rich agricultural districts, extensive vineyards, and exhaustless mines of gold, silver and copper.

Nearly one hundred millions of dollars have been ex-

ported within 14 years, and millions still remain.

For salubrity of climate, richness of soil, vastness of mineral wealth and kind-hearted people, it is not excelled by any land beneath the circuit of the sun.

While many of our own people, by economy and dint of industry, have accumulated splendid property, others, by a

life of sheer recklessness, a wastefulness strongly inconsistent with their humiliating condition, have permitted the golden hour to pass in which they could have laid up a competence for the time of affliction and helplessness.

THE EPISCOPATE.

For ten long years we have waited, hoped, watched, wept and prayed for the coming of our Bishop. While thus looking and wishing, we were compelled to grapple with men who were actuated by the spirit of grovelling avarice and vaulting ambition. We conquered through the might

and power of God.

We had never drawn one cent from the missionary fund; but, through labors of an herculean character and slander, great enough to crush any five men, we have successfully planted our banner upon this shore, kissed by the Pacific Ocean, and we did hope that the spirit of Christian missions burned deep enough in the hearts of our Atlantic mother churches, to constrain them to send us a bishop to organize the work and ordain our men.

And now, Reverend and Beloved yoke-fellows in the common cause of our divine Redeemer, I would respectfully ask to be released from a position which has caused my head to bloom with the blossoms of death before their time.

Not that I have grown weary in pleading the cause of a broken and suffering people, who are identified with me in race, blood, complexion and destiny; but that labors almost superhuman have shattered my constitution to that degree that I cannot do the amount of work which the people demand of me.

May God instil into each of our hearts, that spirit which will lead us to lay all we have on the blessed altar of freedom, so that we may not rest until our peeled and long oppressed race are redeemed from the dire thraldom of the proud and strong oppressor.

Yours in the fellowship of the gospel,

T. M. D. WARD.

With the completion of the first fifty years of our history, as with one mind the whole Church concluded that it must not be allowed to pass without expressing in some way our gratitude to God; as well as show the deep purpose within to

make the Church a still greater blessing to the people to whom it is called to minister. At a meeting held by the Bishops in Pittsburg, January, 1866, the following programme was agreed upon and sent forth through the columns of the Christian Recorder:

Plan for Celebrating the Semi-Centenary.

ist. The first Sabbath in March the preparatory services shall be held in each and every Church throughout the bounds of our Connection, to consist of preaching and special prayer to the great Head of the Church for His blessing upon the semi-centenary services, at which time the pastors will read the address of the Bishops to the Churches.

2d. The semi-centenary services shall be held in all of our churches and places of worship throughout the entire Connection, on Sabbaths 8th, 15th, and Monday 16th of April next, to consist of historical sermons by the pastors, or some one appointed by them, in which they will review the doings of God toward us as a Christian denomination, during the last half century.

3d. The Sabbath School Superintendents and Teachers throughout the Connection will unite in those services in their several schools, in the way they may think best, or as the Central Committee, hereafter appointed for the several

Annual Conferences, may direct.

4th. At each service, held in April next, by both Churches and Sabbath Schools, special collections shall be raised for the following objects: Missions, Education, Book Concern and the worn-out Preachers' Fund, to be divided as fo'lows: one-third for Wilberforce College, one-third for the Missionary cause, and one-third to be equally divided between the Book Concern and the worn-out Preachers' Fund of each

Annual Conference.

5th. The part for education shall be returned to the Annual Conferences by the pastor, and by the Conference paid to the agent or agents of the Wilberforce College. The part for Missions to be returned to the Annual Conference, to be applied to the missionaries in their bounds (if any), and should there be none, the money shall be sent to James H. Davis, Treasurer of the Parent Missionary Society, Baltimore, Maryland. And the part for the Book Concern and worn-out Preachers' Fund, be also returned to the Annual Conferences, and there be divided, one-half to be paid over to the Treasurer, Rev. Stephen Smith, of Philadelphia, Pa.,

and take his receipt for the same, the remaining half shall

be at the disposal of the Annual Conferences.

6th. As the M. E. Church has extended an invitation to all the members of the great Methodist family to join in the celebration of the Centenary of Methodism in America, we cordially accept said invitation, and will celebrate it in our way and in our Churches in October next, at which time the collections will be renewed and applied as above stated.

The following are the Central Committees:

Baltimore Conference.—S. L. Hammonds, G. T. Watkins, John M. Brown, D. W. Moore, B. T. Tanner, Wm. D. W. Schureman, John J. Herbert and J. D. S. Hall.

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Louisiana Conference.—John Turner, Charles Burch, Page Tyler, T. W. Stringer, J. W. L. Pennington, L. F.

Carter, H. Reedy.

The Bishops request that the above committees appoint the same number of competent laymen to co-operate with them in carrying out this noble object. The Bishops further recommend that all our preachers, superintendents, and teachers of Sabbath Schools, purchase a copy of Rev. Dr. Stevens' Centenary of American Methodism, which can be purchased at the Methodist Book Depositories in New York, Philadelphia, Cincinnati, Pittsburgh, Chicago, St. Louis and San Francisco, Cal.

We request the ministers, members, and friends of the

African M. E. Church to unite in the semi-centenary services, and make it an occasion of great intellectual, moral, spiritual improvement and progress, leading our people on to a nobler development of Christian enterprise, activity and success.

By order of the Board, Bishop Payne will publish immediately for the information of the members and friends of the Connection, an Epitome (or abridged) History of the

African M. E. Church.

Now, dear brethren and friends, we ask you, in the name of the God of our fathers, to come up to the help of the Lord against the mighty, and see what amount of money can be realized for the objects above stated.

We are yours in Christ,

Wm. Paul Quinn, D. A. Payne, A. W. Wayman, J. P. Campbell.

The following are the Articles of Agreement agreed upon by the committee, looking forward to the organic union of the African Methodist Episcopal and the British Methodist Episcopal Churches, the former of the United States, the latter of the Dominion of Canada. It is in place to say that the Bishops of neither Church ever reported the action of those several Conferences.

Articles of Agreement made and concluded this, the 11th day of September, in the year of our Lord, one thousand eight hundred and eighty, between the African Methodist Episcopal Church of the United States of America, by her commissioners and the commissioners of the British M. E. Church of the Dominion of Canada and the British Provinces.

WHEREAS, We, the African M. E. Church of the United States of America, and the British M. E. Church of the Dominion of Canada and the British Provinces are of one faith and Discipline, and

WHEREAS, Our work is conducted on the same general principles, and chiefly among the descendants of the Afri-

can family of the human race; and

WHEREAS, We have learned that in union there is strength, and that by the coming together of our forces in organic union our power for good will be promoted and developed, therefore be it

Resolved, That in view of the fact that the African M. E. Church in General Conference assembled at St. Louis, in

the month of May, 1880, did unanimously pass a resolution, inviting and agreeing to organic union between the two bodies, and did organize a commission for the purpose of carrying out said resolution, thereby showing her sincerity, and that the object and purpose might not fail, she ordered her commissioners to assemble at the place of meeting of the General Conference of the B. M. E. Church, and, if possible, effect the desired union.

Now, therefore, in the spirit of the General Conference of the A. M. E. Church, we, her commissioners, make the fol-

lowing propositions:

First. That the B. M. E. Church, in General Conference assembled shall declare her desire for organic union with the A. M. E. Church.

Second. That the B. M. E. Church shall accept of the name and Discipline of the A. M. E. Church in any and

every particular, now and forever.

Third. That the A. M. E. Church shall accept of the members, ministers and Bishop of the B. M E. Church in their present rank and standing, and accord to them all the privileges now belonging to, or which shall at any time belong to the members, ministers and Bishops of the A. M. E. Church, excepting only that the Bishop of the B. M. E. Church shall rank junior on the present Board of Bishops of the A. M. E. Church; provided, however, that the majority of the Annual Conferences of the A. M. E. Church, and also a majority of the B. M. E. Church shall, at their sessions next succeeding this action, ratify by a majority vote of members present at such sessions, the doings of said General Conferences of the A. M. E. and B. M. E. Churches, and send a copy of such vote to the Christian Recorder for publication, signed by the Presiding Bishop and Secretary of each Conference, and when all of the Conferences in any of the Episcopal Districts shall have been held, then the Bishop of said Episcopal District shall make his proclamation as to the result as a whole of the vote of the Conferences over which he has presided. And be it further conditioned that in the event of the ratification of these Articles of Agreement by the required majority of Annual Conferences of the two Churches, that that which is now known as the B. M. E. Church shall at once cease to exist as an independent organization, and cease to act as such, and shall be known as the Tenth Episcopal District of the A. M. E. Church, to be presided over by Bishop R. R. Disney till the next session of the General Conference of the A. M. E. Church, to be held in Baltimore, Md., in the month of May,

1884, and immediately upon the appearance of the proclamation of the nine Bishops of the A. M. E. Church, and the one Bishop of the B. M. E. Church of the ratification of these articles of agreement, it shall be the duty of the Bishop of the B. M. E. Church, as a completion of the work of organic union, to cause to be forwarded to the chairman of this commission the denominational seal of the B. M. E. Church. whose duty it shall be to publish said act in the Christian Recorder, and present said seal to the General Conference of the A. M. E. Church as the completion of the work of the commission.

Signed in behalf of the A. M. E. Church by her commissioners at Toronto, Ont., this, the 11th day of September, in the year of our Lord one thousand eight hundred and eighty,

Wm. H. Hunter, Chairman; James A. Handy, W. R. Carson, Joseph Elias Hayne, John T. Jenifer, Secretary

Signed in behalf of the B. M. E. Church by her commis-

sioners at the same time and place,

Josephus O'Banyoun Chairman; Seth D. W. Smith, Robert Miller, C. A. Washington, G. W. Brown, E. M. Harper, Wm. Henry Haynes, Benjamin Steward, C. W. Dorsey, Secretary.

Signed by the Presiding Bishop and Secretary of the General Conference of the B. M. E. Church in the presence of the General Conference of the B. M. E. Church and the Com-

missioners of the A. M. E. Church,

R. R. Disney, Bishop Presiding, Josephus O'Banyoun, Secretary.

The poem below is the one read by Bishop T. M. D. Ward at the Quinn Memorial Meeting, referred to in the body of the work:

> Thus pass away the men of might, Whose noiseless footprints stamp the age; Their thoughts that filled the earth with light Still glow and blaze on memory's page.

To-day we bow with reverent head, To heaven's divine and stern behest: We weep not for the sainted dead, We know they are forever blest.

Marked with a thousand battle sears. Gained, each and all, in desperate fight; They shine more brilliant than the stars, That crown the ebon brow of night,

Throned far above the seraphim They sit entranced in glory bright; They chant redemption's glorious hymn, In worlds of cloudless shimmering light.

Press on, ye messengers of grace, Speak words of hope, of faith, of love; Faint not. for ye shall win the race, And reign with Christ in worlds above.

With harp, and robe, and victor palm, All swell the antiphonal song, In praise of Jah, the great I AM Who makes us overcome the wrong,

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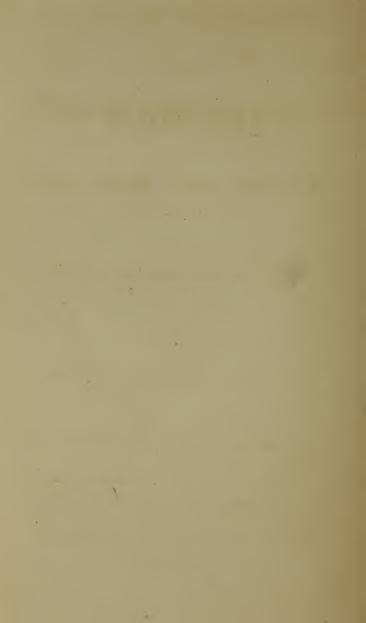
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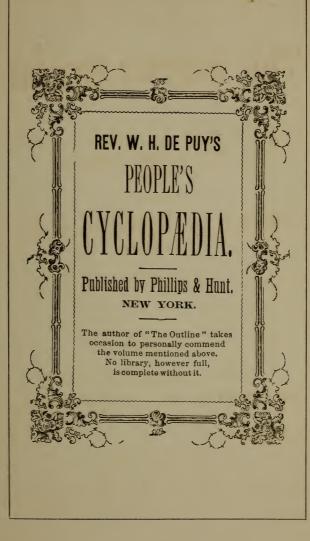
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